THE

Riches of Grace, DISPLAYED.

IN

A Diſcourſe on the 2 *Epheſ.* 7*th. Verſe.*

To which is added,

The Priviledge of paſſive OBEDIENCE, from 1 *Peter* 4. 14.

AND

52 Poſing Propoſals, in order to the helping on of Heart-Humiliation.

By *WILLIAM BAGSHAW*
Miniſter of the GOSPEL.

LONDON
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1674.

To the Worſhipful Mr. *William Eyre.*

AND TO

His much Reſpected Friend Mr. *William Garlick.*

AND TO

The Reſt in *Darby-ſhire* and *Che-ſhire*, to whom the late Labours of this poor AUTHOR, have been Acceptable and Edifying.

Honored and Well-beloved in the Lord.

IT may paſs for an Argument of your Humility, that you will open your Ears or Eyes to ſuch

ſuch a one as I am. Bleſſed be the Lord you have ſitten under the ſhadow of the Miniſtry of ſundry, whoſe feet I am not worthy to waſh. May their excellent labors be imprinted on your hearts, and read in your lives. You are my witneſs, that as I have in my Preaching gone in the way of the Plain, ſo I have had a ſpecial eye to the foot-ſteps of Chriſt's Flock; and have not willingly turned aſide, either to new Opinions, or new Expreſſions; but have asked for the old Path, which is the good

Way

Way; not departing from the Doctrine of the thirty nine Articles, and of the reformed Churches

Had not I who had been many years an hearer with many of you, judged that the endeavor to display the exceeding riches of the Grace of God was highly convenient, I had not stood so long upon it. I have been greatly affected with a saying of famous *Luther*, that though Ministers are often opening the mystery of the Gospel, when many gracious persons come to dye, they are too too little seen and versed in it. *May*

free Grace fill all your hearts! May it run and be glorified in all your Houſes. May your Beds, Boards, Shops, Fields, ſavor of your preaching by the Doctrine of it! May you who have kept your diſtance from rigid ſeparation, daily find the benefit of Chriſtian Cummunion! May he who teacheth to profit, teach you, when I cannot! So prayeth

A weak though willing
helper of your Faith
and Joy,

W. BAGSHAW.

THE RICHES OF GRACE.

Ephesians. 2.
The former part of the 7. Verse.

That in the ages to come he might shew the exceeding Riches of his Grace.

AS it is the neer concern of Christians to study the Lord's dispensations, so it highly concerneth them to study the Lord's designs. His hand, and his end are both to be

obſerved. As he is the higheſt Agent, ſo he hath the higheſt aimes. The bleſſed *Apoſtle Paul* having in the foregoing Verſes mentioned God's famous working, in the ſpiritual enlivening and exalting of himſelf, and his fellow believers, doth in the text declare for what end he wrought ſo wondrouſly, to wit, that he might ſhew the exceeding Riches of his Grace.

ver. 4.5.6

Ἵνα ἐνδείξηται.

Leigh. Critica ſacra.

The word tranſlated *ſhew* (*as is obſerved*) ſignifieth not an ordinary but an eminent and evident way of ſhewing, ſuch a one as ſhould ſhine into the eyes of the world, and produce wondring at it.

Two remarkable particulars referring to the Rich Grace of God, are hinted in this Verſe. (1) A chief and choice inſtance thereof, in the kindneſs manifeſted towards us, through *Jeſus Chriſt*. (2) The time, when this grace would moſt

moſt appear and break out, called here the ages to come, to come after bleſſed *Paul's* writing this Epiſtle, which (ſaith a late excellent Divine) is the beſt of all that great body of time, which lyes between the Creation and the end of the world; the beſt, not naturally, but in reſpect of the actual and visible opening of the miſteries of the Goſpel. Mr Baines *in Locum.*

The Point or Doctrine which is to be the foundation, of this diſcourſe, and (in a ſort) of ſundry diſcourſes intended after this, is cleerly implyed in the Text, and is as followeth.

The Grace of God is exceeding Rich. Doctor.

I am cleer in this, and the cleering of it ſuiteth well with what I have in mine Eye. By God in the context we are firſtly and eſpecially to underſtand the firſt perſon

in the All-bleſſed and undivided Trinity. He is here diſtinguiſhed from *Jeſus Chriſt*. He is (as Divines uſually ſay) the fountaine of the Trinity. Though there is no inequality, yet there is an order among the Perſons. Though there be not a greater and a leſs, there is a firſt, a ſecond, and a third. True it is this bleſſed Apoſtle doth elſwhere ſpeak of the Grace of our *Lord Jeſus Chriſt*, and the Spirit is ſtiled the Spirit of Grace. All the perſons are one and equal as in eſſence, ſo in Grace; yet the Father being the firſt in order, Grace is ſaid firſt to flow from him.

Fons Trinitatis.

2 Cor. 13. 14.

Zech. 12. 10
Heb. 10, 29

Davenant on the Epiſtle to the Coloſ. p. 11.

By grace here (according to that acceptation of the word that is moſt famous) I underſtand the free favour of God to fallen man, which is in the fourth verſe of this Chapter called Love, great Love, and mercy, and is elſwhere ſtiled Loving kindneſs, the goodwil, and the

the good pleaſure of the will, of God.

The riches of Grace ſeemeth to ſpeak out two things.

(1) The quantity and plenty thereof. When perſons have ſtore of outward things, we account them rich; and the Apoſtle in the foregoing Chapter ſpeaking of the riches of God's grace, addeth that therein he hath abounded; the word (as is ſaid) carrieth in it alluſion to a ſpring, or a river: As a Fountain, ſo doth Grace ſend forth its ſtreams. *Ephes.* 1. 7. 8. ἐπερίσσευσε. *Sicut fons ſcaturiens aquam in ſe non retinet. Metaphora à fluminibus. Leigh. C. S.*

(2) The quality and preciouſneſs of it. A Pearl or Jewel is of no great bulk, may lye in a little room, and yet it enricheth him that hath it. It is obſerved, that the Greek word before pointed at doth, as well ſignify to excel, as to abound. And when the godly poor, are ſaid to be rich in faith, *Ja.* 2. 5.

see Dr. Manton *in Locum.*

they are ſaid to be ſo in oppoſition to worldly poverty, a recompence and full ſupply is made to them, in that they have ſuch a precious grace as faith beſtowed on them.

That which lyeth next before me, is to give ſome Proofs or Demonſtrations, that the grace of God is exceeding rich. And

the 1ſt. Demonſtration.

(1) It muſt needs be exceeding rich grace, becauſe it is His grace. It was ſaid of *Gideon*, as is the man, ſo is his ſtrength; I may ſay fitly, as is the Lord, ſo is his grace. He is ſtiled the God of grace, yea of all grace; yea he is ſtiled Love, Love it ſelf, Love in the abſtract, and that twice in one Chapter; which is much more emphatical, then if he had been ſtiled loving, highly loving. A late Learned perſon taketh notice of their miſtake, who take Love to be attributed to God as other paſſions are, after

1 Pet. 5. 10. *see* Nisbet *in locum.*

* after the manner of men. It is most fully and properly expreſſive of his very nature. He is infinitely what that word importeth him to be.

* *Secundum effectum non affectum* Smith's *ſet diſcourſes.* P. 130.

(2) The grace of God will appear to be exceeding rich to thoſe who look heedfully upon the receivers of it. And that

1. To the number of them. They on whom grace layeth hold, (if they be conſidered abſolutely) are multitudes, multitudes. I do not gainſay him, who hath ſaid that though the ocean of Grace hath no bottom, yet it hath (in a ſenſe) bounds; as to the ſaving effects of it, it doth not flow beyond the boſoms of thoſe who have believed, or ſhall believe; yet withal, I call to mind, that beſides the hundred forty and four thouſand, out of the tribes of *Iſrael*, Divine *John* ſaw in viſion, a numberleſs number of all Nations and Kindred on whom Free-

Mr. J. Durant, in his Epiſtle Dedicatory, before his Treatiſe of Chriſt with in the vail.

Revel. 7. 4, 9.

grace had ſet its ſeal. Now no little grace would fil all thoſe veſſels.

2. Let it be weighed what is the nature, plight and caſe wherein Grace doth find thoſe, on whom it is magnified. They are all

1. Utterly undeſerving. And this is thought to be implied in the very word Grace; as Mercy carrieth a reſpect to Miſery, ſo doth grace to unworthineſs. Was not *Eſau Iacob's* Brother? they lay as in the ſame womb, fo under the ſame want of Merit. Yea Grace findeth perſons

Malachi. 1. 2.

2. Very ill-deſerving. They are in their blood, guilt, and filth, unto whom grace ſaith *live*. Bleſſed *Paul* acquaints us in what a pickle he lay, when he obtained mercy; he had been a Blaſphemer, and a Perſecutor, and injurious, and ſo he ſaw that the grace of our Lord was abundant, yea exceeding abundant, the abundance of

Ezek. 16. 6.

1 *Tim.* 1. 14.

ὑπερεπλεόνασεν. Elegans compoſitio

of it was too bigg for his apprehen-
ſion, as well as for his expreſſion.
That grace ſhould ſeat it ſelf in
ſubjects that were ſo far from lovely, that they were loathſome; who were not only not aſſiſting, but withal reſiſting, when it firſt came to them, this proveth it to be exceeding rich.

ad ſignificandum ingnem, admirabilem, & ſuperabundantem gratiam. Critica ſacra.

3. The laſt evidence which I ſhall produce of the exceeding riches of grace, is the many and manifold effects, iſſues and outgoings of it. In general, it is ſaid, and ſaid again, in the contexr, that by grace perſons are ſaved. All the Links in the golden Chain of ſalvation, have grace written on them. One whoſe memory is pleaſant to many, ſaith that there is not a round in the Ladder to heaven, which doth not give every one that ſteppeth upon it, juſt occaſion of crying Grace, Grace. More particularly,

Eph. 2. 5. 8.

Dr. Arrowſmith *in his Armilla* P, 170.

1. Grace was at work before we,

2 Tim. 1. 9. we (yea before the world) had an actual being. We read of a purpose and grace that was given before the world began. I am aware that one (who excelleth in Learning) thinketh, that the Original words would be best translated before a long time, or many ages; yet the same Author is full, that grace was, when the foundation of the world was not laid. Which grace also broke forth apparently

πρὸ χρόνων αἰωνίων. *Ante tempora secularia non ante temporaeterna.* *Dr.* Wallis *Mens sobria.* P. 72, 73.

2. In the fulness of time when God sent his own only begotten Son, made of Woman, made under the Law. That he might redeem those

1 Jo. 4. 9. that were under the Law. In this was the love and grace of God the Father manifested, in this among other things, in this above other things. As likewise it is

Zech. 12. 10. 3. In his pouring out his holy Spirit, who applieth to persons, what his Son hath obtained for them. And

4. In giving them an effectual call, such a call as doth cause them

to

to come to him. Bleſſed *Paul* ſetteth the crown of his calling upon the head of grace. If any ſay, the Apoſtle only meaneth his call to the Apoſtleſhip; I freely grant, that that was in his eye; but I incline to thoſe who judge that he includeth his call to Faith. To be ſure, in a text even now quoted, as he will not hear of his being thereunto called according to his own works, ſo he is poſitive that it is according to the Lord's grace. Which grace is further ſhewed *Galat.* 1. 15. 16. *ad fidem & Apoſtolatum,* Dickſon *in locum.* 2 *Tim.* 1. 9.

5. In that he vouchſafeth to take thoſe into covenant with himſelf, to whom he hath given an heart-bowing Call. Will God treat fallen man familiarly, and uſe him as a friend? herein is grace. As here alſo is

6. In his conferring that prime bleſſing of juſtification. When there is ſuch a royal exchange, that the ſins of broken hearted believing ones are anſwered for by

by Christ, and the satisfaction and merit of Christ so far applied to them, that they are dealt with as righteous. Who can enough admire this overflowing of grace? or that which is

2 Cor. 5. 21.

7. In the bestowing of that choice priviledge of Adoption. Are Slaves, yea Rebels, not only pardoned, but also promoted to sonship? May they who have long wanted the spirits of children, at last see the bowels of an heavenly Father yearning over them, and shall they not fall into wondring at grace? of which a fresh instance is given

1 Jo. 3. 1.

Tam pater nemo.

8. In their sanctification. When holiness to the Lord is written on the hearts, and fair to be read in their lives, that were conceived in sin, the hand of free-grace is in this. As it is

9. In their Consolation. When they have hidden *Manna*, joyes that the world doth not intermeddle

dle with. But the beſt wine is kept till laſt, and grace will be moſt illuſtrious Rev. 2. 17.

10. In their glorification. When the topſtone is brought forth, when grace comes to its full and perfect ſtature, when God's people ſhall receive as much glory as ſuch veſſels can hold, even after they are enlarged. An acute Interpreter thinketh that the phraſe tranſlated ages to come, doth look even into Eternity. If the Lord give me leave to ſtand a while on all theſe bottomes, I doubt not, you will think the Proof full, that the grace of God is exceeding rich. At preſent I ſhall make ſome application thereof. And I ſhall firſt inferr Mr. Bians in locum.

That they are ill adviſed, and imployed, who (what in them lieth) ſtraighten and detract from the honour of this exceeding rich grace. Many and many are guilty thereof in their practiſe, but I ſhall The 1ſt. Inference.

ſhall here point at ſuch whoſe opinions tend this way.

1. Do not our great adverſaries at *Rome*, ſhew themſelves adverſaries to the truth under conſideration, when they confound the two Covenants, and repreſent the ſecond and new Covenant as a Covenant of works: whereas the Scripture ſpeaketh expreſly, that the Goſpel, or Law of Faith, is quite different from the Law of Works. We call as loud as they do upon thoſe who believe, to maintain good works; and we acknowledge that the new Covenant calleth for them from juſtified perſons. But whereas we ſend perſons to Chriſt, that they may preſent him to the Father, and plead that righteouſneſs which floweth from his actively paſſive obedience, as that for which they expect juſtification, they ſtay and keep them within themſelves, and tell them that the merit of Chriſt hath

Durham *on the Revels. p. 592*

Rom. 3. 27.

Titus. 3. 8.

The great Propitiation. P. 196. 197.

hath made way for their meriting it. Though in their Councill of *Trent*, they varied in other points; yet the *Hiſtorian* tels us, that in this they agreed, that good works done after grace, are perfect, and meritorious of ſalvation. *the Hiſtory of the Councell of Trent. P. 198.*

2. Are not they alſo chargeable with drawing a Cloud betwixt us, and the cleer ſhinings of free rich grace, who hold, and hold forth that ſound and ſaving converſion is not an effect of ſpecial grace? We are far from denying any thing which the holy Scripture affirmeth concerning general grace. We grant, that there is ſuch a ſufficiency in the grace of God, which hath appeared and is offered to us all, that if we do heartily accept of and comply with it, it will bring ſalvation to us. We lay the blame and fault of thoſe who refuſe it upon themſelves; their wills are not forced, but free in the refuſal. Yet withal,

we

1 Cor. 4. 7. we ſay that it is grace which maketh perſons to differ, and they who have hearts throughly reſolved for God, have nothing therein, but what they have received from the hand of grace, and as for that text, to which I now have reſpect, if it be (as ſome ſpeak) to be interpreted of gifts, as diſtinguiſhed from ſaving grace; we are of his mind, who judgeth that our Argument doth thereby receive ſtrength. If God make men to differ, as to the gifts which referr to others edification; ſurely it is he who maketh them to differ as to that grace which accompanieth their own ſalvation. It is certain that what we will, we will freely: but that we freely will that which is beſt, this we ſet upon the ſcore of differencing grace.

Ameſius in his Coronis. p. 282.

3. They are likewiſe to be arraigned as ſmall friends to free rich grace, who when they yield, that God giveth the crown of glo-

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ry to thoſe who perſevere, do yet ſtiffly ſtand in it, that he neither giveth, nor hath promiſed to give to any, ſuch grace as ſhall certainly enable them to perſevere. We utterly diſown thoſe that ſpeak daggers, and ſay, they are ſure they ſhall perſevere in grace, whilſt they continue in ſin; where perſeverance is the end, watchfulneſs is to be the means. Yet we commend to thoſe who are in the path of life, that precious promiſe, *Jer.* 32. 40 where God hath ſaid, that he will ſo put his fear in his peoples hearts, that they ſhall not depart from him, not totally, or altogether, not finally, or for always. Whereas ſome may ſay, what if man will Apoſtatize, what if the Saints will forſake God, will he not then ſay of them, as the Apoſtle doth of the unbelieving Husband, if they will depart, let them depart? It is well anſwered by an accute Author, Yes; God will *Se* Mr. Shaw's *Immanuel.* *page*, 190, 191, 192.

C for-

forſake them that forſake him, but his renewed ones never ſhall forſake him, they ſhall never will a full departure from him. Neither is there herein any force put upon their wills, it is their perfection to be thus eſtabliſhed.

4. Their tenent alſo tendeth to darken and diminiſh the Doctrine of exceeding rich grace, who deny that they who have the faith of God's Elect, can in an ordinary way, or without an extraordinary immediate Revelation, attain a moderate well-grounded heart-cheering aſſurance. We grant that it would argue much of grace, if God would give his dear ones heaven hereafter, though he ſhould not give them a foreſight of it here; yet if he pleaſe to add the later to the former, his grace is ſtill greater. What though too too many miſcall preſumption by the name of aſſurance, and, in vain, hope to ſee the ſalvation of God, whileſt

whileſt they neglect to order their Converſation aright; yet ſeeing that as other Scripture, ſo in particular one whole Epiſtle, is written for this end, that they which have believed, may know that they have eternal life; and that it is laid upon Chriſtians as a duty to try themſelves, to lay Scripture marks and their hearts together; and withall that, when they are in the way of trying, they may with good warrant wait, that the holy Spirit ſhould ſhine upon and into them, helping them to know the things which are freely given them of God: ſhall we cry down endeavours after aſſurance? Rich grace as it is free to give, will incline the truly godly to ask ſatisfaction in this main point. 1 Jo. 5. 13. 1 Cor. 2. 12.

I ſhall further add, that we have great cauſe to bleſs the Almighty that we have been brought forth, and brought up where the *Proteſtant* Religion is owned; this is no

little to its honour, that it doth patronize and proclaime the riches of divine Grace. One, who was one of many for exactneſs, hath well written.

Mr. Herle *of Chriſtian Wiſdom. page* 17, 18, 19.

It were much to be deſired, that ſuch as cannot look into all the controverſies that are about Religion, would examine it by the firſt Goſpel copy of it, given forth by the Angels, at the birth of our bleſſed Saviour; *Glory to God on High, on earth peace and good will towards men*: That Religion (queſtionleſs) hath moſt of divine both Wiſdom and Truth, that gives God moſt glory, Earth moſt peace, and moſt aſſurance of God's good-will to men.

Luke 2.14.

Now it is evident, that the doctrine of *Proteſtants* excelleth, as in the two firſt, ſo in this laſt branch. Others (as a right worthy Brother elegently wrote to worthleſs me) boaſt, that their Doctrine doth more advance grace, whileſt they cry

Mr. John Oldfield.

cry it up as univerſall; but whileſt they cut ſo many Channels, they make the ſtreams run weaker; Inſtead of exceeding rich-grace, they introduce poor-grace; whileſt according to them, as much grace is ſhewed to *Judas*, as to *Peter*: We who go along with our own and other reformed Churches, are ſo far from ſtraightning the grace of God, that we allow no bounds or barrs to be ſet to the efficacy of it. We indeed ſet bounds to Nature, none to grace, acknowledging a ſufficiency in the grace of God, to conquer all the oppoſitions which can be made by the corruptions of man. We acknowledge our ſelves indebted to grace, for that which our Adverſaries have learned to put upon their own accompt, and thank themſelves for it. *See an Exhortation to Catechiſing. page 16.*

Learn we further, that it becomes the Miniſters of the Goſpel to bend themſelves to ſet and ſhew forth the grace of God. *The 2d. Inference.*

I have hinted, that this is in the Lord's intention, and therefore it ſhould be in theirs. They need not fear wanting Matter, when they are upon this. Here is a Mine, which will abide their digging and ſearching into. The Miniſtry is the diſpenſation of the grace of God. As *Moſes* lifted up the Serpent in the Wilderneſs, ſo muſt the grace of God in the preaching of the Word be lifted up. Who is ſufficient for this thing? who can enough open and diſplay the head of Divine grace? I have long been affected with a ſpeech of famous *Luther*, that though Miniſters are much opening the myſtery of the Goſpel, & grace of God, yet many of their hearers, when their turn cometh that they muſt dye, ſee too too little into it. It is apparent, that Holy *Paul* ſpeaks of this ſubject in ſuch a way, as that he thought his higheſt expreſſions low enough for it. I am apprehenſive, that

Ephes. 3. 2. *Gratiæ i. e. doctrinæ Evangelicæ.* Dickſon *in locum.*

that this doctrine is liable to be abused, and they who are to declare the whole counsel of God, are to set up fences against the abuse of it accordingly.

The next word shall be by way of caution. Stand off, stand off, all you who are of a prophane temper: It is at your utmost and eternal peril, if you pervert this point of the abounding grace of God. *The 2d. use. Procul hinc procul este profani.*

The Apostle *Jude* maketh mention of some who turned the grace of our God into Lasciviousness; but because generals are less likely to affect. Be it known to you, that you will be found guilty. *Jude 3. Particularia pungunt.*

1. If you rest and sit down contented in a common, empty, barren, powerless profession of the Truth. Religion is an inward thing. Where grace hath its due influence, there is a seed of God abiding, a new creature, a divine nature. We according to the example of the Apostle, are earnest with you, be- *1 Jo. 3 8. Gal 6. 15. 2 Pet. 1. 4.*

beſeeching you that you receive
2 Cor. 6. 1. not the grace of God in vain. Shall you bear your ſelves high upon the pretence of Grace, whileſt you only wear the Lord's Livery, but do not heartily engage in the
Revel. 3. 1. Lord's Service? What will a name that you live avail you, if you live not? If rich grace bring you at laſt into heaven, it will firſt bring heaven (or a heavenly diſpoſition) into you.

2. You may abuſe grace, though you entertain reſolutions of being inwardly and ſeriouſly Religious, if you be prevailed with to delay and demurr in this buſineſs. When
2 Cor. 6. 1, 2. the Apoſtle had diſſuaded from receiving grace in vain, that we may underſtand, who are therein faulty, he preſently after addeth; Now, is the accepted time, now is the day of Salvation. Grace hath long and long waited on ſundry of you, it hath ſtood at your doors and knocked, yea, it hath ſome-

ſometimes put in its finger by the hole of the doors of your hearts, cauſing ſome ſtirrings in your bowels towards him. Oh when will it once be? when will you ſet wide open the everlaſting Gates. When will you place your ſelves under grace's guidance and government? Whileſt the tide of grace continueth, it concerneth you to ſet forward. It is not here, as it is at Havens, where if you miſs one tide, you may make uſe of another. Who can tell if he neglect this, that ever another ſhall be afforded him? Why do you cry ſo long, ere long, ere long, we will lay hold on the hand and offer which grace holdeth forth to us. There's no day, to be compared with *To day*, the preſent moment is of great moment. *Pſal.* 24. 7, 9. *Heb.* 3. 15. 4. 7.

3. You may caſt diſhonour upon the grace of God, if you go about to divide it. If you look for comforting grace, but like not converting

verting grace; If you would have grace to pardon you, but do not desire that it should put forth its purging vertue on your behalf. Why do you put asunder, what
1 Cor. 1. 30. God hath joyned together? He who of his free grace hath made his Son to be his peoples Righteousness, hath withal made him to be his peoples Sanctification. I am not inclined to make comparisons betwixt those two prime blessings, Justification and Sanctification. I shall here set down some of the words of a late *Scotch* Divine, who was an eminent assertor of free-grace, and admirer of imputed Righteousness. I have now made a new Question, whether Christ be more to be loved for giving Sanctification, or for free Justification. "And I hold, he is more "and most to be loved for Sancti-"fication. It is (in some respect) "greater love in him, to sanctify, "then to justify; for he maketh "us

" us moſt like himſelf, in his own
" pourtraiture and image, in ſan-
" ctifying us. Juſtification doth
" but make us happy, which is
" to be like the Angels only. Nei-
" ther is it ſuch a miſery to lye a
" condemned man and under un-
" forgiven guiltineſs, as to ſerve ſin,
" and works of the Devil.

4. You may ſhew your ſelves enemies to the grace of God, if under pretence of being ſet free by grace, you caſt of due reverence and obedience to thoſe whom God hath ſet in authority over you. Grace doth not exempt perſons from ſervice and ſubjection, but teach them to ſerve and be ſubject for conſcience ſake. As the ſhields of the earth belong to God, ſo they *Rom.* 13. 5. are by him eſpecially ſet for the defence and protection of them that do well; If any of them do *Pſal.* 47. 9. not anſwer the ends of their office, Chriſtians ſtand ſtill engaged, not only againſt that active diſobedi-

ence,

ence, which is in reſiſting, but al-
Jude 4. *with the 8th. verſe.* ſo that which one calleth paſſive diſobedience, which is repining. When holy *Jude* had ſpoken of ungodly men that wronged the grace of God, he afterwards inſtanceth in thoſe who deſpiſed dominion, and ſpoke evil of dignities. Some in their wild tenents diſcharge all ſorts of ſubjects, others diſcharge ſubjects of one ſort, to wit, Eccleſiaſtical perſons; but
Rom. 13.1. Chryſoſthom. *in his* 23*d.* Homily *on the Epiſtle to the Romans.* ſhould not all of them attend to the injunction of the Apoſtle, who requireth every ſoul to be ſubject to the Higher powers? and ſhould not they who cry ſo loud the Fathers, the Fathers, heed that gloſs of one of them, who ſaith that the Apoſtle makes it evident, that Chriſt's Law's do not overturn civil government; and addeth, if thou beeſt an Apoſtle, if an Evangeliſt, if a Prophet, thou oughteſt to be ſubject.

5. Above all you are to beware of

of that which is the moſt evident abuſe of the grace of God, to wit, when perſons live in the ſins lately cautioned againſt, and other abominations, and are reſolved ſo to do becauſe the grace of God is exceeding rich.

1. This is that which the Holy Ghoſt hath expreſly warned men of, and armed them againſt. He foreſaw what ill uſe corruption would make of the doctrine of grace, and having brought in this queſtion, ſhall we ſin that grace may abound? he preſently throweth it out with abhorrence, he would not have ſuch a thought to enter in. *Rom. 6. 1.* *Abſit a nobis hæc cogitatio.* Dickſon *in locum.*

2. This is turning grace from its own proper uſe and end, to that which is quite contrary; and this is noted to be the importance of the word uſed by St. *Jude*. Doth not grace teach men to deny ungodlineſs? Doth not the goodneſs of God lead perſons to repentance? *Jude 3.* Μετατίθεντες. Jenkins *on Jude.* 3 28. *Tit. 2. 11, 12.*

Shall

Shall poyſon be ſuck'd out of this ſweet Flower? will no cheaper ſtuff then grace ſerve to cloath laſciviouſneſs? It is truly ſaid that the excellency of any thing adds to the fault of abuſing it.

Jenkins *on Jude p.* 333.

3. This ſin is a ſad ſign and forerunner of eternal ſuffering.

Jude 3. The Apoſtle ſpeaks of condemnation as the portion of ſuch offenders. If men have ſinned againſt the Law, the Goſpel affordeth relief to them, but if they go on to ſin willfully againſt the Goſpel, where ſhall they be relieved? If a ſinner fall at that which was appointed for his riſing, how dreadfull muſt his fall needs be? Abuſed mercy turneth into fury.

Leſa patientia fit furor.

The 3d. uſe. *I next intreat and exhort you to ſuffer and improve the word of Exhortation, which I ſhall firſt direct*

The firſt Branch. *To thoſe on whom Free rich grace hath not yet had a ſaving influence. Be they ſtirred up to wait for it, and in*

in order to the attainment thereof.

1. They ſhould beg a ſight and ſence of their great want of it. They are the hungry whom grace filleth with good things, they are poor in ſpirit, who partake of the riches of grace. Oh that they who were never before acquainted therewith, would throughly ſtudy two ſubjects, the fulneſs of their unrighteouſneſs, and the emptineſs of their own righteouſneſs! *The 1ſt. direction.* *Luk.* 1. 53.

1. Grace appeareth grace in the eyes of thoſe who have ſeen their ſin abounding. This is affirmed in ſo many words, where ſin * abounded, grace did much more abound. Will perſons duly value the white raiment wherewith Chriſt is ready to furniſh them, til the ſhame of their nakedneſs appear? Who ſet greater ſtore by, or ſpoke more highly of grace, then bleſſed *Paul*? He ſaith that grace to wards him was exceeding abun- *Rom.* 5. 20. * *In convictione hominum juſtificandorum.* Dickſon. ὑπερπλεονασεν

dant

1 Tim. 1. 14

dant, it abounded to flowing over, as the Sea doth overflow its banks many times. Now whose sins were shewed more as by sun-light then his? He saw first his particular sins, he nameth some of them, he had been a Blasphemer, a Persecutor and injurious. Secondly, He saw his inward sins, that spiritual wickedness, his unbelief, a sin that too too few have a sight of. Thirdly, He saw the aggravations of his sin, He appeared to himself the first and chief of sinners, and hereupon he concludeth that all long-suffering was shewed forth to him, he stood in need of all. If persons sins had once been set before them, grace would then be a precious commodity with them. But alas many take up a kind of faith at their feet, according to an expression used by one whom I remember with honour to his name, their believing springeth not from their having had a clear discovery of

Brooks the Crown of Christianity, pag. 485.

Ver 15. ὧν πρῶτός εἰμι ἐγω.

Ambrose in locum.

Mr. James Fisher,

of the greatneſs of grace in God, but from their not clearly diſcovering the greatneſs of ſin in themſelves. When once perſons do throughly view & weigh the ſinfulneſs of their ſins, then

2. The deficiency and inſufficiency that is in their own righteouſneſs, doth ſooner and fuller appear to them, and conſequently grace is more in requeſt with them. How naturally is it to fallen man to be both poor and proud, to have little, and yet to conceit that he aboundeth? The Angel of the Church of *Laodicea* ſaid, and ſtood to it, that he was rich, and ſtood in need of nothing, though he was really poor, and had nothing worth talking of. One reaſon why ſo few are free to buy of Chriſt, is becauſe they judge they have money and price in their own hands. But this is a great truth, and to many it is made evident, though the ſins of ſome be greater then the Rev. 3.17.

ſins of others, yet the righteouſneſs of one will no more ſuffice to be the matter of his juſtification, then the righteouſneſs of another.

Luke 7. 41, 42. We read of two Debtors, the one whereof owed five hundred pence, and the other but fifty; yet they were in this alike, neither of them had any thing wherewith to pay, and ſo had abſolute need of rich grace.

The 2d. Direction. 2. They to whom the Lord hath made theſe diſcoveries ſhould run, yea, fly to the Lord Jeſus Chriſt, through whom it is that grace is communicated & conveighed. The Lord who is much reſolved upon the advancing of his mercy, is alſo reſolved to maintain the honour of his other attributes, to wit, his Truth, Holineſs, and Juſtice. His purpoſe of grace was in Chriſt, and his actual outſhewings of grace are (as choice Divines expreſs themſelves) both in and for Chriſt. They may with more encouragement

See Norton's Orthodox Evangel. page 22.

ment hope that the Lord ſhould let out his grace upon them, who have learned to preſent before him, that compleat ſatisfaction to Juſtice which his ſon hath made for them.

They ought alſo to cry (yea aloud) for the holy and bleſſed ſpirit of God. As grace cometh to ſinners for the merit of the Son, ſo it cometh to them by the work and hand of the ſpirit. What the Son hath obtained, the ſpirit doth apply. He is called the ſpirit of grace. This perſon cometh to men in the name and with the love of the other perſons. A late worthy Divine thus expreſſeth himſelf. The ſpirit being the laſt of all the three perſons in order both of ſubſiſting and working, doth come lower and neerer to us, and doth more immediately cloſe with our ſpirits, then the Father or the Son; for what the father or the ſon do act & influence upon the ſoul, is mediately

The 3d. Direction.

Heb. 10 29.

Hallingworth *The Holy Ghoſt on the Bench. page.* 10.

ately by the Holy Ghoſt.

That I more move the graceleſs to wait for Grace. Be it conſidered

The firſt Motive. 1. The Grace of God is ſufficient for the pardoning, purifying, and pacifying of thoſe, whoſe provocations are moſt heightened. Can any ſtain be ſo deep, as that the grace of God ſhould not be able to fetch it out? can there be found ſuch filthy veſſels, as that *Iſa.* 1. 18. grace cannot cleanſe them? Sins though great, are the ſins of men, and ſo finite; but Grace is the grace of God, and ſo infinite. As God maketh many partakers of his grace, ſo he maketh ſome patterns of it, ſuch a one bleſſed *Paul* was.

The ſecond Motive. 2. This ſufficient grace will not be effectual to the ſalvation of any, ſave thoſe to whom it is applied. A remedy may be ſoveraign and have vertue enough, and yet perſon may dye who refuſe or ſlight it. Grace hath made way for the ſal-

ſalvation of all that believe, but not for the ſalvation of any that live & dye in unbelief. Where it is ſaving it is teaching, yea it teacheth thoſe leſſons which fleſh and blood are loth to learn, *Even to deny ungodlineſs and wordly luſts, and to live godly, righteouſly, and ſoberly, in this preſent world.* Tit. 2. 11, 12.

3. This will greatly aggravate the ſin of perſons here, and their ſufferings hereafter, if when grace hath long waited on them they be found quite deſtitute of it. *This is the condemnation, that light ſhines fair and broad about men,* and yet they are in love with darkneſs. It is truly ſaid that as mercy is the ſweeteſt friend to thoſe that embrace it, ſo it becometh in a ſort the foreſt Foe in pleading againſt thoſe that quite run away from it. If mercy be not a loadſtone to draw us nearer to God, it will be a millſtone to ſink us deeper in Hell. Sinners never ſcape, when mer- *The third Motive.* Jo. 3. 19. Watſon *of the miſchief of ſin.* page 149.

cy draws up their indictment.

The 2d. Branch. *I am now to apply mine Exhortation to those who are already the children of grace.*

1. Be you ſtirred up to admire and wonder at it. *Behold what manner of love the Father hath beſtowed.* 1 Jo. 3. 1. The Angels who kept their firſt eſtate, and therefore ſtood not in need of this grace, do yet behold it with wondering, they do with great deſire and delight, ſearch into it; It it uſually obſerved, that the word in the Greek carrieth in it an alluſion to the looking of the *Cherubims* towards the mercy ſeat, they looked as with ſtretched out necks, the Angels look into the myſtery of grace, as if they could never ſee far enough into it. And ſurely you on whoſe ſouls grace hath deſcended, ſhould herein immitate Angels. And it could not be that in your thoughts of grace, you

1 Pet. 1. 11, 12. παρακύπτειν Leigh crit. ſacr.

you ſhould ſtay on this ſide admiration, if you would ſet your ſelves ſeriouſly to the ſtudy of it, you would ſoon find in it an height wch. you cannot reach, a depth which you cannot fathom, yea an height, and depth, and breadth, and length, which paſſeth knowledge.

2. Be you alſo ſtirred up to make a further improvement of it.

None of you have drawn ſo much out of this Well of ſalvation, as you might and ſhould have done.

1. You whoſe perſons grace hath juſtified, have recourſe to it, that you may have a cleerer, more abiding, and more ſatisfying ſence of your juſtification. Grace is ſo free and rich, as not only to iſſue out pardons, but withall to clear mens eyes, that they may read them. Grace can well afford you as an intereſt in ſo an evidence of forgiveneſs. Grace hath employed the ſpirit to help perſons to the know- 1 Cor. 2. 12

knowledge of those things which are freely given them. Oh that you whose souls are cast down and disquieted within you because you cannot so readily produce an acquittance from your great Debts, would depend more on free rich grace for your furtherance herein! What though you are exceeding unworthy, yet that grace that is magnified towards the unworthy, is exceeding rich.

2. You whose natures grace hath sanctified, have recourse to it, that your sanctification may be more promoted.

1. Get your special corruptions more and more subdued. It is truly observed, that as it is in the body, so it is much in the body of sin; there is some one prevailing humour. As in all natural bodies there is blood, flegm, choler and melancholy, yet from the predominancy of one of these, some are said to be of a Sanguin, some

Strong's 3 Sermon. page 745, 746.

ſome of a Cholerick, ſome of a Flegmatick, and ſome of a Melancholick temper; ſo it is alſo as to ſins; though there be in fallen man the ſeeds of all ſins, yet ſome are actually more inclined to one ſin then another; one is more apt to be puffed up with pride, another is more addicted to earthlineſs; now which way ſoever original ſin is moſt ready to vent it ſelf, grace can effectually prevent it. One blow from the hand of Grace can do great execution upon the ſin which hath moſt eaſily beſet you. Holy *David* by the help of grace, *kept himſelf from his iniquity*. The ſalt of grace caſt into the ſpring of the heart ſeaſons and ſweetens it; It ſtoppeth the bloody iſſue that hath run many years. *Pſa.* 18.23

2. Get your gracious diſpoſitions more confirmed and encreaſed. Do I need to tell you that you have not yet apprehended, neither are *Phillip.* 3. 13, 14.

are already perfect. Know for a certain, that through the influences of grace, that which is as a ſprig, *Iſai.* 42.3, 4. may become a tree, that which is as a ſpark, may break forth into a flame. Have recourſe thereunto.

1. That your faith may grow exceedingly; that you may with more fixedneſs, look on the things *2 Cor.* 4. *laſt.* that are unſeen, that they may be *Heb.* 11.1. realized and be repreſented as preſent to you; that you may truſt, when it is a dark time with you, and ſo not ſo meet for the work of trying; that when providences *Job* 13 15. ſeem leſs reconcileable with promiſes, you may write on them as words of truth, which ſhall be fulfilled in their ſeaſons; that you may follow the Lord with earneſt *Iſai.* 8.17. Prayers and Pleadings, when he ſeemeth to flee from you, yea though he ſhould offer to kill you.

2. That your hearts may be more and more directed into the love of God, and of men (even of the

the worſe ſort of men) for God's ſake. What bleſſed *Paul* deſired earneſtly on behalf of the *Theſſalonians*, you ſhould deſire on your behalf. Your hearts (ſo far as corruption ſwayeth) decline this bleſſed path of love, but Grace can as by a ſtraight line, lead you on in it. When your love runs towards God, you need not fear exceeding, but ſhould deſire to find the torrent more and more ſtrong. Should not he who is the higheſt object of your affection, have the higheſt expreſſions and meaſures of it? Grace hath undertaken to circumciſe your hearts, that you may love him with all your might and main.

2 *Theſſal.* 3. 5. κατευθύναι. *Sc* Bradſhaw *in locum.* *Deut.* 30. 6.

Should not they who lye near God's heart, lye near yours? ſhould not your greateſt delight be in the Saints that are in the earth who are the excellent? ſhould not you love thoſe who are of a meaner rank in the world? The King's ſtamp is upon

Pſal 16. 2, 3.

Ja. 1. 1, 2, 3. upon leſs, as well as upon greater peices of ſilver; Your heavenly Father's image is as truly upon Saints that are in vile rayment, as upon thoſe that wear goodly apparel. Should you not love thoſe gracious ones, who in things, wherein the godly-learned are not yet fully agreed, do differ from you? ſhall you not more love them for their joyning with you in the great things of the Law, then diſlike them becauſe you ſuppoſe them in ſome otheir points to be in an error? Have not you differed from your ſelves in ſome particulars? and cannot you brook your brethrens differing from you in any particular? will God receive them, and ſhall not you; if you find in your ſpirits too too much tartneſs, grace hath enough in it for the altering of them.

Phil. 3. 15, 16. *See Biſhop Reynolos on thoſe verſes.*

Should you not pity thoſe whoſe crooked paths will not permit you to take complacency in them.

Bleſſed

Bleſſed *Paul* when he told of thoſe that were enemies to the croſs of Chriſt, he could not do it with dry eyes. Grace can make your hearts, hearts of fleſh, full of tenderneſs. Wait on, and for grace. *Phil.* 3. 19.

3. That patience may have its perfect work in you, that you may drink of thoſe waters of *Marah*, that are found in your way to Heaven, that you may leave it to infinite wiſdom and love to judge in what kind, to what degree, and for what continuance you ſhall be afflicted. *Ja.* 1. 4.

4. That you may excell in the exerciſe of contentment, that your minds may be ſuited to your means, that your ſpirits may be reconciled to your conditions. One (who is a prince among Preachers) hath thus ſet down the difference betwixt patience, and contentedneſs. Contentedneſs is the quiet of the heart and its ſatisfaction with its ſmal- *Mr.* R. Alleyn, *Vindiciæ pietatis, part* 2d. *pa.* 84.

Phill. 4. 11, 12. ſmalleſt portion of good things; Patience is the quiet of the heart under the greateſt preſſure of evil things. Grace quiets your ſouls and withal can caule

5. That you may be clothed with humility, that none in the 1 Pet. 5. 5. world can (rationally) judge ſo meanly of you, as you do of your ſelves; that this may be your garment and ornament, that whatſoever you do or ſuffer, the hand of humility may be in it.

The laſt Uſe. *Unto thoſe to whom the foregoing Exhortations have been acceptable and edyfying, I ſhall now apply my ſelf in applying my Doctrine by way of conſolation.*

Comfort ye, comfort ye, ye conſcientious ones, the exceeding rich grace which hath been held forth, ſpeaks aloud for your ſolacing in ſundry caſes,

In

1. In caſe you apprehend your ſins to be exceeding numerous and hainous. Do you cry out, that innumerable evils have compaſſed you about? yet ſeeing you ſee them and ſorrow for them, and have complyed with the Grace of God in diſclaiming them, and giving up your ſelves to his Son and ſpirit, Grace hath undertaken to caſt them into the depths of the Sea, where they may be all covered. It is your great grief that you have abundantly ſinned, it may be your joy, that grace hath promiſed abundantly to pardon; you have multiplyed offences, God will multiply forgiveneſſes.

Micah. 7. 19.

Iſa. 55. 7.

You cry out, that your iniquities are mounted up to the Heavens, they are as very Mountains, but the Sea into which grace will caſt them, hath ſuch depths, that they ſhall be quite hid and never appear againſt you in judgement. What though they be as ſcarlet of a doub-

a double dy, what if the colour out-go the cloth, and the aggravations exceed the matter of the evil actions, yet they ſhall be as
Iſa. 1 17. wooll, though they were red as
18. Crimſon, they ſhall be as Snow.

2. In caſe you complain bitterly of the power and prevalency of ſin. You are often ſaying, that theſe ſons of *Zeruiah* are too hard for you; be of good courage, Grace is a Champion which rides on Conquering, and to Conquer; when Grace take the field, your ſpiritual Enemies fall before it. It hath engaged it ſelf to ſubdue
Micah. 7. 19. them, they ſhall not have dominion over you, whilſt you keep under Grace; it will be highly pleaſing to God, if you enter the Liſts manfully againſt your Luſts, and fetch in his grace to be your ſecond, or rather firſt; your enemies ſhall become your footſtool.

3. In caſe you feel anguiſh and ſmart of Conſcience, eſpecially for

for your returns to folly. There is Balm in *Gilead* (or rather in grace) for the healing and cloſing of your wounds, even the wideſt of them. May not, ſhould not conſcience reſt ſatisfied, when God, whoſe Deputy it is, hath received ſatisfaction? Grace hath promiſed to heal your backſlidings. *Hoſea* 14. 4.

4. In caſe you are ſenſible of ſpiritual decaies and declinings, Grace is able and willing to repair and revive you, to ſtrengthen you with might in the inner man. Is it not from grace promiſed that he that is feeble among you ſhall be as *David*, yea as an Angel of God? Grace can eaſily make the lame to leap as an Hart, it makes men run in Heavens way, without wearineſs. *Zec.* 12. 8. *Iſa.* 40. *laſt.*

5. In caſe you are under Fears of being brought to pinching wants. That Grace that hath

made proviſion of promiſes referring to the life which is to come, hath not left you unprovided as to the promiſes of the life that now is. God whoſe Grace hath ſet forth Heaven for you, will have an eye to you whilſt you are on Earth.

1 Tim 4.8.

6. In caſe of being ſollicitous about your Poſterity, what ſhall betide them when you are removed from them. God out of his rich grace hath ſaid, he will be the God of your ſeed after you; yea, to eſtabliſh you more in the belief of this, He hath ſet his Seal to his Word. You may with incouragement leave your fatherleſs children with him. If you ſay your Eſtate is ſmall, alas what is it among ſo many! cheer up, your children are children of many Prayers, there is great hope they ſhall not miſcarry as to their ſouls; and will not he that provides for the

Gen. 17 7. with Act. 2. 39.

Jer 49. 11.

the Ravens, provide for the bodies of a godly ſeed?

7. In caſe you have great thoughts of heart about the diſaſters, which poſſibly may befall you in the time of the Life, and the leſs deſirable way wherein death may come upon you. Know aſſuredly, that iſſues and events belong to him, whoſe grace is exceeding rich. He will ſet Angels to be on your Life-guard. He will look that neither life nor death ſeparate you from his love that is in Chriſt Jeſus. *Rom. 8. the laſt verſe.*

May that grace on which I have touched, take hold of the hearts of the graceleſs! may it build up others in their moſt holy faith! may it render my way of treating on the particular inſtances of it efficacious! then ſhall many conclude their hearing, reading, and living with crying grace, grace.

Mal. 1. 2.

Was not Eſau, Jacob's *Brother* ?

O the diſingenuity that is in the heart of fallen man! is he not a Map, yea a Maſs, and lump of unthankfulneſs ? how fully is this to be ſeen in the face and frame of *Iſrael* ? ſo far were that people from being duly affected with the favour of God, that they were not truly apprehenſive thereof. When he told them, that he had loved them, and that in ſuch a choice and peculiar way, that they might run and read the Arguments and evidences of it ; what do they, but call what he ſaid in queſtion ? yea in a ſort they deny, that ever they had found any ſuch reſpects from him ; and for this ſin among others cometh this holy Prophet and Meſſenger of the Lord, with his burthen, or propheſy of burthenſome things

D. Stoakes in locum.

Onus i. e. onerosa Prophetia a domino idim.

things or judgement againſt them.

That the Lord may plainly make out the juſtice of his ſharpeſt proceedings, he makes them judges, who were parties. He appealeth to them concerning his gracious dealing with them, they all did (or might) know that *Jacob* fared far better than *Eſau*; and yet ſaith he, *Was not* Eſau Jacob's *Brother?*

We will a little conſider the manner and form wherein the Text is laid down. It is an anſwer to a queſtion, and yet it ſelf is expreſſed in the way of a queſtion. It is not.

1. A word of doubting, as if there remained any cauſe of Scrupling whether *Eſau* was *Jacob's* Brother. He was his natural Brother, his brother by both ſides, proceeding from the ſame Father and Mother. He was (ſo much as was) his Elder Brother. *Vox dubitantis.* *Geneſis* 25 24, 25, 26

2. The word is a mooving, ſtirring *Vox excitantis.*

ring word. It is truly ſaid, that queſtions are more hot in operation, than bare-naked Propoſitions; we cannot eaſily evade them, nor avoid giving an anſwer to them, the holy Scripture aboundeth in them. The tendency of this queſtion, was to prevail with thoſe who were queſtioned, to weigh as well as view, to conſider as well as conceive, of this truth, that *Eſau* was *Jacob's* Brother.

Vox agentis vel argumentantis.

3. This word is alſo a word of proof and conviction, that God's grace to *Jacob* was of a ſpecial nature. It made *Iacob* to differ; upon this account he was bound to ſet all his priviledges. What, ſave the free mercy of the Lord, could move him to ſet *Iacob* ſo much above *Eſau*, to lay his right hand upon the head of the younger: *Was not* Eſau Jacob's *Brother*?

Before we go further, we will look upon *Iacob* and *Eſau* as conſidered, and conſiderable, in a threefold capacity 1. In

1. In their perſonal capacity, as they were the two Sons of Father *Iſaac*. Of this we have touched already, of this the Scripture doth treat both in the Old and New Teſtament. *Gen.* 25. *Rom.* 9. 10. 11.

2. In their Patriarchal capacity, as they were heads of ſeveral Nations, *Iacob* of the Iſraelites, *Eſau* of the Edomites, or Idumeans, ſo that by *Iacob* and *Eſau* we are not ſo much to underſtand their perſons, as their poſterity in ſome places; among others, this which I have under handling is one, as the learned judge, and the context doth favour their ſo judging. It is clear, that the Iſrael or Iſraelites to whom *Malachi* was ſent, were thoſe who had deſcended from *Iacob*; and the Edomites of whom he ſpeaketh, were a people proceeded from *Eſau*, againſt whom the Lord had indignation. *D. Arrowſmith's Armilla p.* 340. 341, 345.

3. In their Typical capacity, as they and theirs were Types of a *Rains on the Epheſians. pa.* 71.

twofold generation, one of the choſen or choice ones of God, ſuch whom God by the power of his grace doth bring in and over to himſelf, concerning whom he fully purpoſed ſo to deal; the other ſuch to whom though the Lord offereth not the leaſt injury, but on the other hand hath offered ſuch help, that their not laying hold thereon is the neereſt and immediate cauſe of their periſhing, yet he had no abſolute intention to apply his overcoming grace to their hearts, as appeareth in that he doth not do it. A lately quoted Author, under the ſhadow of whoſe Miniſtry I have ſitten with delight, ſaith, that the Iſraelites were exceeding fit to Typifie election, of whom God ſaid, thou art an holy people unto the Lord thy God, and the Lord hath choſen thee to be a peculiar people unto himſelf, above all the Nations that are on the earth. And the Edomites were no leſs fit

Dr. Arrow. ſmith pag. 343.

Deut. 14. 2.

to

to figure out the Non-elect, ſeeing of them it is ſaid, ſoon after my Text, that they ſhall call them the border of wickedneſs, and the people againſt whom the Lord hath indignation for ever. v. 4.

In all the mentioned reſpects, *Eſau* was *Jacob's* Brother.

The firſt point (which I ſhall not long ſtand on) which theſe words do preſent us with, is

That it is very conſiderable, or very well worthy of mens ſerious thoughts, *That* Eſau *was* Jacob's *Brother.*

If we look at them as this and that individual member of mankind, the two perſons firſt mentioned under thoſe names, we may freely and genuinely inferr from the point.

1. That ſaving grace doth not follow a blood, nor run in a line. They that are Saints, are ſo not by their firſt, but by their new birth. Grace is called the ſeed of God; it is *The firſt Inference.* Jo. 1. 12. 13. 1 Jo. 3. 9.

is a ſeed that is incorruptible; it is from God by Creation, and infuſion, not from man by propagation. Sometimes excellent children have called thoſe Fathers who were far from excelling. At other times the children of godly parents have degenerated. And as *Solomon* and *Abſalom* came both from the ſame *David*, ſo in the Text we read of *Eſau* and *Jacob* that ſprung from the ſame *Iſaac* and *Rebeccah*.

The ſecond Inference. 2. They who take upon them to conclude of the diſpoſitions and deſtiny of perſons from their being born at ſuch an hour, (and as they phraſe it) under ſuch a Planet, muſt needs be at a great loſs, and uncertainty in their conjectures. *Iacob* and *Eſau* were Twins, and yet of how contrary tempers? A late accute Divine arguing with Figure-caſters, thus expreſſeth himſelf; *what a quick and croſs Revolution of the Heavens was there, when*

Mr. Edward Bowles his good counſel, pag. 4.

when Jacob *and* Eſau *were born, that men ſo near in birth, ſhould be ſo diſtant and different in manners and events?*

The truth which I have eſpecially to teach, is the great truth which the Holy Ghoſt in the Text and Context did teach.

The Lord is free, purely and wholly free, in his peculiar and differenceing favours to his Church and People. *The main Doctrine.*

For the clearing of this truth I ſhall inſtance in favours of ſeveral ſorts, and hold forth the freeneſs of God's mercy in them all.

1. I ſhall firſt mention thoſe favours which (though they are of the lower ſort) are favours, and are freely beſtowed. That to one outward things are given richly to enjoy, when another is at an utter want of thoſe enjoyments; That the table of one is ſpread, and his Cup overflowing, when another ſeeks his Bread from far; that one

ſits

ſits under his own Vine, when another wandreth about in ſheep-skins, or goat-skins, deſtitute, afflicted; this he who fareth better is to ſet upon the ſcore of free love. Though the ſufferings of ſufferers be for their wickedneſs, yet the
Deut. 9. 4, 5. proſperity of the proſperous is not for their own righteouſneſs. That which was the Motto of Holy *Herbert*, leſs then the leaſt of God's mercies, was Father *Iacob's* long before it was his. I the rather point at this, becauſe too too many are apt to ſay, they have found themſelves out ſubſtance; and the context hath regard to
Gen. 32. 10. *Hoſ.* 2. 8. thoſe temporal good things, wherein *Iacob* had the upper hand of *Eſau*.

2. The ſecond kind of favours, which I ſhall touch on, are Church-priveledges. And it is clear as the day, that they who are lifted up to Heaven in that reſpect, may ſee the hand of free Grace in it. That

That *Edom* was without, when *Iſrael* was within the Church; that the dew of Heaven lyeth upon the Fleece of ſome, when the Earth round about them is dry; that the ſhowers of bleſſing fall upon one City, and not upon another; that one place is as *Goſhen*, full of light, when a neighbouring place is as *Ægypt*, covered with darkneſs; is not this from the Lord's free and ſoveraign diſpoſal? The Lord gives *Iſrael* to underſtand, that he did not ſet his love upon them or chooſe them, becauſe they were moe in number then any people, but becauſe he loved them. *Pſal.* 147. 19, 20. *Deut.* 7. 7. 8.

3. The Lord is free, fully free in his conferring of thoſe gifts, abilities and offices, which conduce to the Churches edification. Are all Apoſtles? are all Prophets? Had all the gifts of healing, when they were to ſundry given? That ſome in the body of the Church *1 Cor.* 12. 28, 29.

(con-

(conſidered as viſible) are as the eye, when others have only the place of the foot, this is from the
1 Cor. 12. 11. Lords dividing of his gifts, to every one as he pleaſeth.

4. The Lord is free, altogether free in his making ſome to differ from others, as to that great buſineſs of converting and ſanctifying grace. That where many are called externally, ſome few among
Matt. 20. 15, 16. them are called effectually; that when the word cometh to ſome in word only, it cometh to others in power alſo; that one veſſel is cleanſed and made a veſſel of ho-
1 Theſ. 1. 5. nour, when another is ſtill in its filthineſs; is not this from the appearance of the ſpecial loving kindneſs of the Lord? and from hence it unavoidably followeth.

5. That the Lord was free, purely and wholly free in his purpoſing and deſigning to conquer the oppoſition made againſt the offers and perſuaſions of his grace in the hearts

hearts of ſome, when he did not ſo deſign the overpowring of the power of corruption in the hearts of others: the Scripture ſpeaks expreſly, that there is an election of grace, The very word Election or chooſing ſome from among others, ſpeaketh the freedome of the Elector and chooſer; but its being called the election of grace, that is of the free favour and good will of God, leaveth no room for doubting of the truth of what I am teaching. The Scripture inſtanceth in theſe two perſons, whoſe names are in my Text, to wit, *Jacob* and *Eſau*, if not as ſolemn examples, yet as Types and Figures (at leaſt) of his pitching on one, as an object towards and on whom he will diſplay and magnifie his peculiar love, when he paſſeth by another: and to make it more evident that he is free herein, he ſheweth that it was in his purpoſe to make a difference in them, when he could not

Rom. 11. 5.

Dr. Arrowſmith page 337, 338

Rom. 9. 11.

not poſſibly find ſuch a difference, for it was when they were not yet born, neither had done good or evil. All that are conſiderate, will eaſily grant, that his purpoſe ſtood not of works, which they had actually done, or that were ſeen in them; for what could be done by or ſeen in them, when they were not? But there are not a few, that ſay, though this purpoſe was not grounded on works which they had done, yet it was not ſtill purely free, becauſe it was grounded on good works which God foreſaw they would do, to theſe I ſhall ſay:

Non entis nulla ſunt predicata.

That the word doth ſhut out workes abſolutely, and they diſtinguiſh without book, who diſtinguiſh hereof works done, and works foreſeen. I meet with the words of one of the Ancients, who calleth this a contradiction to the Apoſtle, who ſaith it is not of works, that is, neither of works preſent, nor of works future. And he

Non diſtinguendum eſt, ubi lex non diſtinguit.

Auguſtine.

And he well noteth, that the works of man are here opposed to the calling of God, even that calling of his, which doth cause faith, and so is before all works truly called good. I will only add that in a place formerly quoted where the Apostle speaketh of the Election of grace, he is positive, that grace and works cannot in this case be reconciled; if it be by grace, then it is no more of works.

See Bayly's antidote page 43.44 45.

Rom. 11 5. 6.

I have no minde to wade into Controversies, it shall suffice to have given these hints of that which I apprehend an important truth. I shall only take off one principle objection against what I have said, and then proceed to apply the doctrine.

It is said, that this doctrine representeth God as a respecter of persons, a preferrer of some above and before others.

Coloss. 3. 25.

1. Hereunto I answer after others, that the word translated re-

προςωπολεψια

Dr. Arrowsmith, page 290, 291, 292.

ſpect of perſons, implyeth ſuch a reſpect of perſons as is for the face or outward appearance of them, or grounded upon external motives. Thus the Lord reſpecteth no perſons, he doth not receive one, becauſe he is rich, or reject another, becauſe he is poor.

Lev. 19. 15.

2. That reſpect of perſons which the Scripture forbiddeth and the Lord diſclaimeth, hath a reference to Courts of Juſtice, wherein too often the merit of a mans cauſe is overlooked, and the Judge is ſwayed and byaſſed to juſtify the wicked, and condemn the righteous: Now this is an abomination to the Lord. He doth no man any thing like wrong; but be it known, that in gifts and ſuch things as are beſtowed on the undeſerving; men account themſelves free to do as they judge meeteſt, and ſhall they offer to bind the Lord? may not he do with his own what he will?

In gratuitis non datur accep tio perſonarum. Froſt's *Sermons* page 194, 195. Matt. 20. 15.

The

The first Use which I shall make is a Use of caution.

Let not any who hear that God is free in his differencing favour, hence conclude, that he will give Heaven unto persons that are not by the work of Sanctification made meet for the enjoyment of it. Though there be not in any of the children of men the least degree of merit, yet that God who sheweth mercy doth still observe a method in shewing it. He gives both grace and glory; but he first giveth grace before he giveth glory; neither shall any man, though a man of the highest rank, see God to his comfort here, or to his happiness hereafter without holiness. Let none say this doth diminish the greatness of the grace of God: It doth on the other hand declare it to be great. What would the gift of Heaven signifie, to a person that was out of a capacity to receive it? and that is the case of those that

The first Branch. *Colos.* 1. 11. 12. *Psa.* 84. 11 *Heb.* 12. 14.

Cauſes of the decay of godlineſs. p.

are unholy. The unſanctified are unqualified. One who excelleth in eloquence, hath ſaid, that holineſs here is not only neceſſary to the acquiring & obtaining, but to the enjoying & poſſeſſing of Heaven hereafter. The pleaſure of any thing reſults from the agreement between it and the deſire; now what ſatisfaction can ſpiritual enjoyments give to a carnal mind?

The ſecond Branch.

2. Let not any who hear that God is free in his differencing favours imagine, that he is the leaſt chargeable with injuſtice in reference to thoſe who do not ſhare as others in thoſe favours; there is no unrighteouſneſs in him.

Pſal. 92. laſt

If others abound, when ſome of you are in want; if others are exalted, when you are abaſed; if others ſpend their dayes in proſperity, whilſt troubles come upon you thick and threefold; if others overtop you in parts and gifts; if their tongues be in Prayer and conference

ference as the pen of a ready writer, whileſt you are ſlow of ſpeech; if they have ten Talents, when you have but two, harbour not an hard thought of God ſo far as you have provoked him to withdraw his hand, humble your ſelves, but ſweetly ſubmit to him. Rejoyce in others welfare, improve what you enjoy, and in this take comfort. If you have but two Talents, you ſhall be called to an account for no more then two. Matt. 25. 15.

But I ſhall come thither where the water moſt ſticketh. There are ſome too too ſawcy in queſtioning the Lord, why he doth give to ſome more then others, the means of grace, and why, where he giveth the means, he giveth grace to ſome and not to others. For the ſilencing of ſuch diſputes, I add.

1. They who have not for many years or ages had the means of grace, and they who having once enjoyed the means, are now deprived *The firſt Poſition.*

prived thereof, have no cauſe or colour to blame the Lord.

1. Do they who have the leſſer and dimmer light of nature, live up to the light which they have? Are there any among the Hea-
Rom. 1.21. thens againſt whom that charge may not be juſtly drawn up, that wherein they have or might have known God, they have not glorified him as God. Can they who walk not up to the light of nature, blame the Almighty for not intruſting them with the light of Scripture.

2. Are they who live in Nations where the Goſpel is not preached, excuſable in that they do not enquire what further light breaks forth elſewhere? Are they who in general are informed that there are clearer ſhinnings of the ſun of righteouſneſs in other countries excuſable, in that they do not ſtirr abroad, and run till they ſee that light? It is ſaid expreſly that the ſound of the Goſpel is gone forth into

to

to all the earth. The Goſpel was by God's order to be preached to every creature, and command was given to all men every where to repent. If the King cauſe his Laws and Proclamations to be publiſhed, though the proclamation reach not every town in his Dominion, he looketh for obſervance of his will from all his ſubjects in like manner, ſeeing the Goſpel neither hath been, nor is publiſhed in a corner, they who enquire not after it become guilty.

Rom. 10. 18. *Acts* 17. 30. *The pearl of Peace by Dr.* Bergius. *page* 94, 95, 96.

3. Can any of thoſe from whom God hath removed his candleſtick, or taken away his Kingdom, ſay and ſay truly, that it was done before juſt provocations were given, or done upon the firſt provocations? If when perſons have played with the light inſtead of working by it the Lord take it down. If when perſons ſlight their ſpiritual food, the Lord draw the table, ſhall they impute any fault to him?

But it may be objected, that the peo-

ple who ſee a great light were as unworthy as thoſe who yet ſit in darkneſs; and they with whom the Goſpel remaineth have made as real forfeitures of it, as thoſe from whom it is removed.

To this I anſwer, that the truth of what is Objected cannot be denyed; but yet the truth of my Doctrine is not thereby a whit oppoſed, but much confirmed; for when many have offended, it is a righteous thing that vengeance is taken of ſome; but it is of meer pure grace that others who are equal in the offence, are yet exempted from the puniſhment.

The ſecond Poſition. 2. Though among thoſe who hear the Goſpel, ſome only have their ears and hearts bored and opened, yet they that are hearers only have no cauſe to quarrel with God. Becauſe my Text lead me ſo fairly to it. I ſhall inſtance in *Eſau*, and ſhew that though *Jacob* had ſpecial cauſe of thankfulneſs, yet *Eſau* had no room for a juſt complaint.

1. He

1. He was entruſted with ſtore of outward mercies. He had much of the fatneſs of the earth, he himſelf acknowledged that he had enough, or as ſome read it much. Now this goodneſs of God ſhould have led him to Repentance, mercies ſhould have endeared the Father of mercies to him. *Gen.* 33. 9. *See Pool's Synopſis, in locum.* *Rom.* 2. 4.

2. He had the ſame Education under his godly Parents which his Brother had. The tenderneſs of his Parents towards his ſoul ſhewed it ſelf, in that great grief of mind which they conceived, upon his yoaking himſelf unequally, in taking a wife of the Daughters of *Heth.* *Gen.* 26. 34, 35.

3. He had a natural freedome of will, a capacity of becoming what *Iacob* was, a plain and pious man. There was no force upon him, but he did freely chooſe the things that diſpleaſed God. This is rendred as the proper cauſe of his being rejected by God, he was *Ge.* 25. 34. *Heb.* 12. 16.

pro-

prophane, and despised the promise. He sold his Birth-right, it was a voluntary act, yea he sold it for a mess of Pottage, that his birth-right was not of a meer civil nature, but had a spiritual priveledge annexed to it, is unquestionable. It is truly said, it was bigg with mercies of all sorts.

See Lawson in locum.

4. It appeareth that the Spirit of God did at times move upon his heart. He was convinced that he had missed it in his Marriage; Yea, he wept about his Birth-right, though not for his sin, in selling it, yet for his suffering in losing it.

Gen. 28. 8, 9.

non quia vendidit, sed quia perdidit.

That the work upon *Esau*'s heart was not a through and through work, that he came not up to the terms which God propounded to him, it was his own fault, and no way God's! You hear that God gave him more then he was thankful for; and you do not read, that he in God's way sought him for

for that grace which he fell ſhort of, ; it is true, it is ſaid, he ſought Repentance, but it is by excellent Divines judged, that that was not Repentance for and in himſelf, but that his Father would repent and change his mind, as to the bleſſing which he had given *Iacob*. *Heb.* 12. 17. *with Gen.* 27. 34.

But ſome may further Object, that Eſau *was the object of God's hatred*; Eſau *have I hated, it's a Scripture-phraſe.*

To them I return, that they who have been eminent in opening hard Texts, do conceive, that the word hating is not to be taken in the harſheſt ſence, but as importing this,, that he loved him leſs then *Iacob*. And the more to make way for this Interpretation, they ſhew us where the word hating is to be ſo conſtrued; Chriſt ſpeaketh of his Diſciples hating their near relations, which he elſewhere expoundeth by loving them leſs than himſelf. *Arrowſmith's Armilla. pag.* 313. *Lu.* 14. 26. *with Mat.* 10. 37. *See alſo Geneſis* 29. 30, 31.

If

If any say, the Lord had no such special purpose to subdue the will of *Esau*, to himself, as he had, as to *Iacob*; this is not denyed, and it is affirmed, that he was not bound so to have.

Notwithstanding all I have said, I fear many will be a cavilling and arguing, that except the Lord do equally design and intend the bringing of all persons to that grace which will bring them to glory, he shall bear the blame of their perishing. But be it considered,

1. That God proceedeth against none unto condemnation save for sin. It will be found that his waies are equal, and that mens destruction is of themselves. He will be cleer when he judgeth.

Hos. 13. 9. *Rom.* 6. *last.*

2. Sin lyeth at mans own door. Man is the cause of sin. It is observed, that sin is called a mans self. As it is not from God as the Author or Abettor, so it is not from Satan

Norton's Orthodox Evangelist. pag. 70. 71.

Satan as the next cauſe thereof.

1. Actual ſin floweth from Original ſin, as an act from its habit, as a branch from its root, as a ſtream from its fountain. It is luſt that conceiveth and bringeth forth ſin. *Jam.* 1. 14.

2. Original ſin or the corruption of nature, floweth from *Adam's* firſt tranſgreſſion. By one man, ſin entred into the world. The perſon of man firſt infected his nature; now his nature infecteth his perſon. *Rom.* 5. 12.

3. *Adam's* firſt ſin flowed from his abuſing the liberty of his will. Satan did counſel, but could not compel him.

God gave him power to have ſtood, if he would; though he did not make it impoſſible for him to fall. He is no more chargeable with mans miſcarriage, then that man is chargeable with anothers proving Bankrupt, who ſet him up and furniſhed him with a ſufficient *Poſſe ſi vellet.* *See Dr. Stillingfleet's Origines ſacræ* P.

Festij disput. par. 1. pag. 393. ent ſtock. Though ſome have ſaid that he withdrew ſome degree of grace from man before he fell, yet others of great eminency, will not hear of that.

Though there are thoſe who indite their brethren of this crime, that they hold ſuch an abſolute reprobation of ſome that it is not poſſible they ſhould be ſaved, though they live holily; and ſuch an abſolute election of others, that they ſhall be ſaved, though they live wickedly; yet this hath been over and over proved a falſe charge. *Norton. pa. 60.* One who goeth as high as moſt, writeth thus. Election is not without the ſight of Faith, nor Reprobation without the ſight of ſin. And another noteth this notable difference betwixt Election and Reprobation, Election is the cauſe not only of ſalvation, but alſo of all the means and cauſes which conduce to it; but Reprobation is neither the cauſe of damnation, nor yet *Ameſius in Medulla. pag. 110.*

yet of ſin that deſerveth it. We ſay not that God made any man to damn him; for he made him not with a nature and qualities ſuited to ſuch an end; of the veſſels of Mercy, it is ſaid, that God hath before prepared them to glory; but of the veſſels of wrath, it is only ſaid, that they are fitted to deſtruction; it is not ſaid, that God hath fitted them to it. *Rom.* 11. 22, 23. *Arrow-ſmith, pa.*

It is now high time that I ſhould call upon you to ſuffer a word of Exhortation; which word I ſhall firſt direct to thoſe of you, whoſe condition is leaſt deſirable and moſt deplorable. Cry, oh cry aloud for differencing grace, you who never yet found and felt the effects and workings of it. Is not this a great encouragement to you, though you be unworthy to receive it, the Lord is free, purely free, wholly free in giving it. *The 2d. uſe. The firſt Branch.* *Pſal.* 106. 4.

Let me freely ſpeak, that we who

who with our own and other Churches hold, that ſuch grace is given as cauſeth men to differ, and not only ſuch as giveth them a general power of making themſelves to differ, lay a foundation for Prayer, which others go about to remove. They vary from their own principles (and it is beſt they ſhould do ſo) who pray, that God will encline their hearts to his Teſtimonies, whileſt their opinion is, that he giveth to none any more then a power to incline their own hearts thereunto, if they pleaſe.

See Mr. Trueman's 3d. piece pa. 139. Alſo his diſcourſe of Impotency, pag. 70, 71.

Oh that you who have hitherto lyen in your blood, would now cry mightily unto God, that he would ſay unto you, Live! Oh that in a ſenſe of your great vileneſs, you did pray and pant after a ſhare in his exceeding great graciouſneſs! Plead humbly with him that he would not ſay you nay, though you deſerve no ſuch thing, mind

mind him that you are ſo much more fit objects for his grace.

Do not ſay againſt your ſelves, that you fear you are of theſe whom God hath not deſigned to Magnify his peculiar grace towards.

Revealed things belong to you ; and where hath God uttered any word, that is of that importance, that the Lord's thoughts and intendments in reference to you, have not grace in them ? Deut. 29. 29.

1. Is not this beyond controverſy, that God hath provided a Saviour, who is able to ſave you even to the uttermoſt ? Can any thing be wanted or wiſhed in order, to your ſalvation, with which he is not able to furniſh you ? Heb. 7. 25.

2. Is there not hope, great hope in your condition, whileſt you give your ſelves to wait at the poſts of wiſdoms door's, you are under that which ſome call a Miniſterial

hope, God hath won others by thoſe meanes, wherein he is wooing you.

3. Doth not the Command-
1 *Joh.* 3. ment concerning believing on the
23. Name of the Son of God bind
Jo. 6. 29 you? ſhould not you when you
See Firmin on Effectu al Calling. p. 2. 3, 4. are called come out of your ſins and ſelf-confidence for the Lord Jeſus and grace in and through him.

Are you not under a conditio-
Jo 3. 16. nal promiſe, that if you believe ſincerely it ſhall be to the ſaving of your ſoules?

5. If your hearts be under convictions of, and troubles for ſin, if you feel the want and ſee (in ſome meaſure) the worth of differencing grace, and have any longings after it, you are (to be ſure) not far from the Kingdome of Heaven.
Jo. 6. 37. Can an inſtance be given of any under your circumſtances who plyed the Throne of Grace, and laid in hard for grace, who were ſent away

away with a denyal of it?

Either you are willing to comply with God's gracious deſign in the Goſpel, or you are not. If your hearts be mainly on your Luſts, if you prefer the pleaſing of your corrupt ſelves before the pleaſing of God; if you be not free to cloſe with, and ſubmit to the Son of God, why do you quarrel with the decree? you pretend God is not willing to give you grace, when the truth is, you are not willing to have it. If indeed you hunger and thirſt after grace, there lyeth no decree againſt you, the Lord hath ſaid, yea, he hath ſworn, and that by his life, that he deſireth not your death, but will delight in your laying hold on his golden Scepter. Doubt not, but upon your earneſt application made to him, he who hath given you grace to deſire, will give you the grace which you deſire. *Ezek.* 33. 11.

My next work lyeth with thoſe *The ſecond Branch.*

of you, who are of the ſeed of *Jacob*, who bear upon you evident prints and characters of differencing grace.

Pſal. 149. 6. Let the high prayſes of God be in your mouthes.

Praiſe God for his purpoſe of grace towards you. He who hath choſen holy qualifications, ſuch as faith and holineſs, to be the way to ſalvation, hath withal choſen your perſons, and deſigned to endue you with thoſe qualifications. You who find the Law of God written in your hearts, may thereby diſcover that your names are written in *Luk.* 10. 20. Heaven. One whom the Lord called for near twenty years ago, did *Dr. Hill* in an Univerſity Sermon obſerve, what I ſee no cauſe to oppoſe, that that phraſe implyeth three things.

Non ſolum quales ſed qui 1. The particularity of perſons. The Lord knoweth who are his; not only of what a temper they are, who are his.

2 Tim 2. 19. 2. The definiteneſs of the number

ber. 3. The certainty of the event what he hath written, he hath written; none ſhall be able to raze ſuch names out, when our Saviour ſaith that of thoſe which the Father hath given him, he hath loſt none but the ſon of Perdition; the Learned obſerve, that the *But* there, is uſed as elſewhere, not by way of exception, as if the ſon of perdition was as well given to God, as the reſt, but by way of oppoſition; implying, that though he loſt none of thoſe who were given him, yet he loſt the ſon of Perdition, who was never ſo given him.

Jo 17.12. See Mr Pawſon's vindication and the Excellent Mr. Burgeſs on the 17 th. of John. p.

I ſhall paſs this point when I have ſet down ſome of the words of two very Learned perſons, who are known to be no rigid Calviniſts.

Dr. More in his Divine Dialogues.

The one ſaith that he judgeth an effectual election of ſome to ſalvation to be ſcriptural; and that it proclaimeth the Lord more gracious then the *Arminians* would have him, who put it to an adventure, whether any man ſhall be ſaved or no.

Dr. Fowler in his free diſcourſe. The other who is a pleader for the men of the long name, telleth us that they hold diſtinguiſhing grace, whereby ſome perſons are abſolutely elected, and having infallible means prepared, they ſhall be ſaved.

2 Pet. 1. 10. *They who by making their calling, have made their election ſure, may and ſhould rejoyce in it, as that which leadeth to other prime priviledges in particular.*

See the 31ſt. Article of Religion. To ſpecial Redemption. They who can heartily ſubſcribe that the offering of Chriſt once made, is that perfect Redemption, Propitiation and Satisfaction for all the ſins of the whole world, do ſundry of them believe that he in giving himſelf, and that his Father *Jo 10. 11.* in giving him to death, had a ſpecial eye to thoſe that are called his ſheep. Some are ſaid to be re- *Revel. 14. 4, 5. 9.* deemed from among men; yea they are brought in praiſing God, that they are redeemed out of every Kindred

Kindred and Language and tongue and people. These redeemed ones of the Lord should say continually, Let the Lord be magnified. Oh that their hearts and lives as well as their lips did speak the language of thankfulness! Oh that they who have shared in God's peculiar favor, would learn more perfectly the following lessons.

1. To love the Lord with the heat and height of their love. Do they lye nearer to his heart, then others and shall not they lay him neerer to their hearts than others? O love the Lord all ye his Saints. For you I pray, as did Blessed *Paul* for the *Thessalonians*; that the Lord (that is firstly the spirit of the Lord) would direct your hearts into the love of God, of God the Father in particular; you should so love the Lord, that you should less value that love of men that is not for God's sake. Your affections in duties should outgo your outward

Psal. 3. 23.

Theophylact: in locum.

exerciſes ; you ſhould ſo love God, that you ſhould love other perſons, and things, as they relate to God.

2. You ſhould have a choice favor for God's choice ones. Your love ſhould follow his. They who are Pearls and Jewels in his eyes, ſhould be ſo in yours. The Image of God whereſoever it appears, ſhould attract and draw out your dear reſpect.

3. You ſhould love with a love of pity thoſe who yet lye (as *Eſau* did) in their ſin and miſery. That doleful ſtate which is now theirs, was once yours. They have not yet hearts to pray for themſelves, that ſhould much draw out yonr hearts in prayer for them. Offer them your hands, in order to the helping of them up. Exhort, admoniſh, intreat them ; who can tell but the Lord may turn them ? they are not ſo your enemies, but they were (and are in a ſort) your brethren.

Ja. 5 laſt verſes.

4. Learn

4. Learn you alſo more and more the leſſon of humility. Was not *Eſau Jacob's* brother? What are you more then what grace hath made you? ſhall any of you boaſt or carry your creſts high? your ſins are your own, your graces are of God. 1 Cor. 4. 7.

5. Endeavour to ſhew your ſelves in all points the genuin children of Father *Jacob*. Be Iſraelites in deed, and not in name only.

1. He was a plain man, plain (no doubt) in his apparel and deportment, plain open and upright in his ſpirit, free from folds and fraud, as to the main, and as to his uſual courſe. Be you ſuch. Gen. 25. 27.

2. He was a wreſtler with the Lord in Prayer. He would have no nay, nor come from God without God: He would not be got away without a bleſſing. Oh that you were ſuch! Gen. 32. 24.

3. He mourned for what was amiſs, and ſet himſelf to the work of family Gen. 35. 2.

family Reformation. Go you, an do likewiſe.

The laſt uſe. *I have only for one word of encouragement and comfort for thoſe of you, that ſtudy and ſtrive in your whole demeanure to differ from others, and from your ſelves, you who would fain excel in every thing, and thereby adorn the doctrine of the grace of God. Write on this.*

1 Pet. 3. 12. 1. He who hath a peculiar favor for your perſons, will give peculiar audience to your praiers. When the Lord would not hear *Job's* ſmall friends, he would hear *Job* for them.

Job 42. 8.

2. He will charge his peculiar providence with you, and your concerns. Good things ſhall be yours, and evil things ſhall be turned into good, to you, you ſhall taſt honey on the end of the rods, wherewith he whippeth you.

Rom. 8. 28.

3. Ere long you ſhall by and out of differencing grace be promoted to differencing, tranſcending, and tryumphant glory, which ſhall be without End.

A

A
Sheet for Sufferers,
OR
The Priviledge of Paſſive OBEDIENCE.

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1 *Peter* 4. 14. The middle of the verſe.

For the ſpirit of Glory, and of God reſteth upon you.

SO ſure is it, that they who are travelling towards Heaven, ſhall not ſeldom have the wind and ſtormes in their faces, that they had need of all encouragements, to hold on their way, and to prevent their looking and turning back. Accordingly bleſſed *Peter* foreſeeing a fiery trial, doth fore-warn Chriſtians of it, and ſo fore-arm them againſt it. He would not have thoſe

ſore

τῆς πυρώσεως nomine, varias genus omne tribulationes, designet, Gratakeri miscellanea, pag. 449. verse 12. Longâ meditatione. Marlorate.

fore and sharp sufferings, which would try them through and through, even as fire doth metals, to be looked at as strange and uncouth; but rather to be familiarized, and rendred more welcome to them by their forethoughts of, and forecasts for them; That he might better bear up their spirits he giveth them among others, two choice cordials.

1. They in their sufferings would have and hold Communion with their Saviour. This they might count all joy, *that they were partakers of the sufferings of Christ.* Might not they better adventure, when he had broken the ice? He hath born the heat and burden of the day, that he might cool and allay that which remained for them to bear. Yea further, He in all their afflictions is afflicted. The blows that are given them do reach him, The head hath a quick sense of the injuries done to the members.

Verse 13.

Isaiah 63. 9.

2. A

2. As they had the communion of the Son, they had alſo the communion of the Spirit. As the Lord Jeſus was (in a right ſenſe) their Aſſociate, and companion, ſo the Holy Ghoſt was their aſſiſtant, and comforter. And of this priviledge of ſincere Sufferers (of Martyrs, or Confeſſors, truly ſo called) I am now to touch; which will appear to be a prime one, if we conſider. 1. The perſon preſent with them. 2. The manner of his preſence.

1. The Perſon is the third Perſon in the All-bleſſed and undivided Trinity. He being the Spirit of God (the ſpirit who is God) muſt needs be the ſpirit of Glory, or the moſt glorious ſpirit. Glory is more then excellency; it is excellency in the eminence and evidence of it. Every one of three perſons is one, and equal, as in eſſence, ſo in glory, is All-glory. The ſpirit may here be ſtiled the ſpirit of glory, with a ſpecial reſpect to his glo-

Spiritus Dei, quæ idem eſt ſpiritus gloriæ Calvin.

glorious effects and operations; he beſtoweth grace which is glory begun on; and he foreſheweth glory compleat and perfect to thoſe that ſuffer for righteouſneſs ſake. Is it not an high favour to have the preſence of this glorious one, ſeeing,

Nisbet in locum.

2. He not only is with, but withal reſteth on gracious ſufferers.

ἀναπαύεται.

1. He abideth with them. He may at times move others, and ſtir up their too too drowzy ſoules; but what is his being as a wayfaring one, his being as one that ſtayeth only for a fit, in compariſon of his making the hearts of perſons his habitation. But will God indeed dwell on earth? It is ſtrange, yet very true. He will dwell with thoſe who follow him in the way of ſuffering.

Pulſat aliorum corda, non habitat in iis Sibs concio, page 63.

1 Kings 8. 27.

2. He will not only dwell, but delight in ſuch perſons. He will take outcaſts into his armes and heart. His reſting is joyned with his rejoycing. Where perſons reſt, there

there they take pleaſure. They that are in the worlds accompt as the dirt under their feet, are the Lord's *Hæphzibah's*, and his *Beulah's*, he is married to them, he delighteth in them. Zeph. 3.17.

The Point or Doctrine cometh next under conſideration, which is this.

One prime priviledge of ſuffering Chriſtians is, that the glorious ſpirit of God reſteth upon them. The Doctrine.

I do not affirm (as will afterwards appear) that all Chriſtians who are on the ſuffering ſide, have the ſpirit of glory in the ſame degree. Neither do I aſſert, that at all times, and in all caſes of ſuffering, any gracious ones do evidence their being poſſeſſed and acted by this ſpirit. But this I do with and from my Text hold forth, that there have been ſufferers to whom the Lord hath indulged and vouchſafed this favor. Even under the old Teſtament, when the ſpirit was

not

not fully poured forth we have instances of those that have experienced what I have expressed.

1. Was not holy *Joseph* one inured and accustomed to suffering from his long coats? Are not the afflictions of *Joseph* spoken of as exemplary? Though the text to which I have respect, may look firstly to the posterity of *Joseph*, yet I no way doubt, there is an allusion to the person of *Joseph*. Was not he envied, and within a little of being murthered? Were not his feet made fast in the stocks? Did not the iron enter even into his soul? Yet when *the Archers sorely grieved him, and shot at him, His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of* Jacob. Were there not underneath him the everlasting arms? That this bough (when so sore shaken) was still fruitful, yea as *a fruitful bough by a well*, was not the hand of the spirit in this?

Amos 6.6.

Genesis 49. 22, 23.

2. Was

2. Was not *David* a man of sorrows, and acquainted with grief? did not the Clouds return upon him, after the Rain? when one shower was falling, another was rising; and yet when he was at lowest, he was a man after God's own heart. Was he not most humble, when most humbled? was he not as those Spices, which when beaten in a Morter send forth the sweetest fragrancy? I will only single out two seasons, in the one of which his courage, in the other of which his patience did break forth. When that one city of refuge which he had was taken, and burned, when his neer relations were carried captive, yea when his own Soldiers were in a mutiny, and spake of stoning him, he encouraged himself in the Lord his God. When *Absalom* his rebellious Son was in armes against him, yea almost at catch of him, he was at his If and his If

Humiliatus humilis.

1 *Sam.* 30. 6.

2 *Sam.* 15. 25, 26. *See Vines in locum.*

(as a late excellent Divine noteth) doubtful of the iſſue of the diſpenſation he was under, yet he reſigneth his will up to the will of God, he leaveth it to his heavenly Father to chooſe for him. Let him (ſaith he) do to me as ſeemeth good unto him. Did not the fruits of the ſpirit of glory herein appear evidently? and that that ſpirit doth reſt on other ſufferers will be made out.

Demonſtration. 1. They are more then ſupported, even ſolaced in and under their ſuffering, they are not only as the buſh burning, and not conſumed, but withal as the buſh burning, and yet bloſſoming. Doth not bleſſed *Paul* ſpeak the ſenſe of others as well as himſelf, when he ſpeaks of glorying (that is rejoycing in the height of it) in Tribulations: Did not he with *Silas* praiſe God in a cloſe priſon? did they not ſing as with a thorn in their breaſts? did not ſundry of the Martyrs bid their Croſs welcome? 2. They

Rom. 15. 3. Καυχώμεθα, *Leigh Critica. S. Acts* 16.

2. They have not only been comforted, but edified, under the croſs; have not the ſhowers of affliction cauſed their ſoul to grow in grace? Have they not been and flouriſhed as the Palm-Tree, ſprouting up when preſſed down? Hath not the cold North wind made the ſpices of grace to flow forth? when their outward man hath periſhed, their inward man hath been renewed, their ſouls have gained, by their other loſſes. *Dem.* *Pſal. 92. 2.* *Depreſſa reſurgo is its Motto.* *2 Cor. 4. 16, 17.*

3. They have not only been edified themſelves, but have become moſt edifying to others. They have been as a box of Spikenard or precious oyntment broken up, which refreſheth many. The diligence and patience of the Martyrs have been loud and effectual calls (through grace) to the unconverted. Their tongues have dropped as an Honey-Comb. He who was with Mr. *Bradford* in a priſon, ſpoke of him as an Angel of God, ſo full *Demonſt.*

Acts 6 10. was ſuffering *Stephen* of the Holy Ghoſt, that his very enemies could not reſiſt the wiſdom by which he ſpoke, they did indeed reſiſt him with rigour, and diſcovered hearts harder then the ſtones which they threw at him, but they could not reſiſt him with reaſon.

O corda ſaxis duriora!

Having proved the Doctrine, let us come to ſome ſhort improvement of it.

The firſt Inference. 1. The love of God (of all the perſons in the God-head) towards upright ones is worth wondring at. The love of Parents ordinarily ſheweth it ſelf moſt apparently to their Children, when under ailes and grivances; and herein is the love of God manifeſted, the Spirit, one with the Father, and the Son, proceedeth from both, that he may comfort thoſe who are caſt down, and give the oyl of gladneſs to them that are under the ſpirit of heavineſs. The love of the Spirit is

Romans 15. 30

ſpoken

ſpoken of as high love; and in this we may ſee the height of it, he will afford as his preſence, ſo his reſidence to and with thoſe that are eſteemed and uſed as the filth of the earth, and will any of theſe ſufferers ſay, that they have not often grieved his perſon, and quenched his motions? will this Dove deſcend and abide on hearts, wherein are (alaſs! alaſs!) remainders of uncleaneſs?

2. They are (to ſay no more) *Inf.* widely miſtaken, who take all that are in a diſtreſſed and perſecuted eſtate to be perfectly miſerable. The Prince of Interpreters ſaith, that this doth not in the leaſt hinder the happineſs of the godly, though they be thoſe on whom the world poureth diſgrace: They whom the Scripture bleſſeth, are bleſſed indeed; and it is cleer, that as it breatheth woe againſt many that are at eaſe, ſo it pronounceth the man happy, *Nihil obeſt piorum felicitati* Calvin in *locum.* *James* 1. 2.

Qui patienter ferit afflictiones Dickſon.

that endureth temptation (that is affliction whereby he is tempted or tried) with his heart in an even and ſubmiſſive frame. The greateſt evils which can be inflicted by the hands of men, are conſiſtent with that quiet and comfort which floweth from the hand and ſpirit of God. Have not many and many tried this truth, that as Tribulations abound, Conſolations abound much more? You have probably heard of him who being asked how he could bear up under ſuch heavy burthens, anſwered, that he felt the conſolations of the Martyrs. Have not priſon experiences excelled?

Call to Archippus page 13.

Inf.

3. Many whoſe lot falleth among the ſuffering party, may fear, that they have not carried with due reſpect to the ſpirit of Glory. Oh the commons that is to be found upon the hearts of ſufferers, who yet are great profeſſours. What do they more then others?

where

where is the excellency and glory which the Text ſpeaketh of. Do they ſhine as Stars brighteſt in the night? do they heartily pity and pray for thoſe that deſpitefully uſe them? Are they more faithful and uſeful, in their relations: Oh that there were ſuch a heart in them. It is their concern to try, whether they have not loved to wander, and therefore the Lord carrieth ſtrangely to them. *Jeremiah 14. 9, 10.*

The next word is a word of reproof. Oh that it might be ſharp in the hearts of thoſe who have their ſhare in ſome ſort of ſufferings; it may be in ſufferings for profeſſing ſome truth, or practiſing ſome duty, but inſtead of ſhewing forth the vertues of the ſpirit, they ſhew forth the vices of a quite contrary ſpirit. *The 2d. uſe.*

1. How many are of a proud unhumbled ſpirit? Their Eſtates are broken, but not their hearts. God hath (as otherwiſe ſo) by

the hands of men broken them; but that charge may be brought in againſt them, which was proved againſt their Predeceſſors. They have not yet grieved. Their hearts appear to be hearts of ſtone; blows make no impreſſions on them, even *Ahab* out-went them.

Jerem. 5. 3. 1 *Kings* 21. 29.

2. How many are of a filthy impure ſpirit. They may be pronounced utterly unclean. The Lord hath purged them, as to the uſe of means, but they are not purged as to the efficacy of that means. They have been as the pot on the fire, whoſe ſcum is found in it.

Ezek. 24. 13.

3. How many are of a quarrelſome impatient ſpirit? they in troubles are too like the troubled Sea which caſteth up mud and mire; they fall foul on every one about them, they are too much of the temper or diſtempter of thoſe whom *Iſaiah* deſcribeth, who when hardly beſtead, fret and curſe

Iſa. 57. 20. 8. 21.

curſe their King, and their God, crying out, O that I never heard ſuch a Miniſter, never owned ſuch a way! Oh that ſuch would conſider.

1. Troubles paſs in holy writ under the name of trials. And if the caſe of perſons be, as hath been hinted, it is cleer, that they are brought to the touchſtone, and are found not Gold, but Droſs, they are laid in the balance, and found light. They have a black brand of unregeneracy upon them. They may be marked as was *Ahaz*, who in his diſtreſs treſpaſſed yet more againſt the Lord? they are baſtards and not the true children of God, who are worſe for whipping. *Nigro carbone.* 2 *Chron.* 28. 22.

2. If the ſpirit of glory abide not on perſons whileſt they live, they cannot groundedly expect, that the ſtate of Glory ſhould be beſtowed on them, when they dye. As there be two different ſtates, wherein

Rom. 8. 15, 16, 17. wherein perſons ſhall be diſpoſed of hereafter, ſo there are two different ſpirits, whereby they are inſpired here. As all that are children of God, are heirs of Heaven, ſo they have the ſpirit of their heavenly Father, as they are paſſing through the earth. We read of the earneſt and firſt-fruits of the ſpirit; As an earneſt is to a greater ſumm, as the firſt-fruits are to a fuller Harveſt, ſo is the having of God's ſpirit, a forerunner of Eternal bleſſedneſs.

2 Cor. 1. 22.

The third uſe.

I ſhall now deſire you who read, to ſuffer a word of Exhortation, which I ſhall firſt direct to thoſe who (till there be a change wrought in their hearts and ſtate) cannot poſſibly be ſincere Sufferers, nor expect the priviledge of ſuch.

In a ſence of your great Pollution original and actual, with an abſolute and utter deſpair of making payment to the demands of God's Law and Juſtice, run, yea fly

fly to the Lord Jeſus Chriſt, and through him to the Father, as for a free and full pardon, ſo for power and grace whereby you may be enabled ſpeedily, and without any reſervation to engage and enter your ſelves into the Lord's ſervice. *Rom. 6. 13.*

One whoſe pen droppeth Sentences, ſaith well, Can he be the Lord's Martyr, who is not his ſervant? Can any ſuffer aright who want a good conſcience, a Conſcience pacified by the blood, and purified by the ſpirit of Jeſus Chriſt? If men regard iniquity (any one iniquity in their hearts) as God will not hear their Prayers, ſo he will not accept their ſufferings, ſo as to entitle them to everlaſting Conſolation. If a man give his body to be burned, and yet have not that charity or love whereby he pitcheth on God as his treaſure, and conformeth to his will as his Rule, it profiteth him nothing. *Cauſes of the decay of godlineſs.* *1 Cor. 13. 2, 3.*

The reſt of mine Application ſhall be

be to thoſe of you who are the Lord's ſervants out of choice, and may be, if you be not, his ſufferers.

1. Be ſure that when you ſuffer from men, you ſuffer as Saints.

The 1. Rule 1 Pet. 4. 15

Let none of you ſuffer as an evil doer, or as a buſy-body in matters wherein you are unconcerned. You who have a good Conſcience ſhould alſo be careful that you have a good cauſe, and a good call to ſuffer in, and for that cauſe.

1. It is of old rightly ſaid, that it is not the puniſhment but the matter for which a man is puniſhed, that makes a Martyr. It was *Daniel's* honor, that the moſt ſubtil and prying adverſaries which he had, could not find any occaſion or fault in him concerning the Kingdom, they could no way enſnare him, but in reference to the Law of his God. Let it not be for Sedition, or Schiſm in the ſence of Scripture, that you are juſtly charged. See the Lord going

Cauſa non pœna facit Martyrem. Daniel 6. 4, 5.

ing by his word before you. Follow the Lamb whitherſoever he goeth, and calleth, but do not ſtep before him. Take up your croſs, but do not make it. When good *Joſiah* went out of heavens way, it coſt him his life. If you do ſo, inſtead of the cheerings, you may meet with the chidings of the ſpirit.

2. As you may not ſuffer in an evil cauſe, ſo you may not even in a good cauſe, run upon ſufferings, through your imprudence. It is judged by holy men, that ſome have been too ambitious of Martyrdom, too prodigal of their lives when the Lord required only their labors; and it is written, that ſome were ſo forward to provoke perſecutors, that a Law was made that if they died on ſuch an account, they ſhould not be reckoned Martyrs. That action of a noble man of *Nicomedia* who tore in pieces the Emperors Edict a- *Math.* 10. 16, 17.

Euſebius (mibi) page 146.

gainſt

gainſt the Churches, in the Emperors preſence, and that act of one *Gardiner* an *Engliſh* man, who when the Cardinal of *Lisbone* was celebrating Maſs before the King and States of *Portugal*, took the Chalice out of his hand, and trampled the Hoſt underfoot, great Divines rather admire then defend.

Voetius Sel. diſp. par 3. pa. 309, 310.

Rom 13 1, 2, 3, 4, 5. Let me add. Where Magiſtrates own and encourage the Eſſentials of Religion, they who are not able to come up to their Laws in other points, ſhould honor and (as far as they can) actively obey them, and be wary leſt in any thing they give offence to them.

The 2 d. Rule. 2. In caſe you be cleerly called to ſuffer (and ſo you are, if you be required to commit the leaſt ſin, to neglect the leaſt duty, or deny the leaſt truth, to prevent ſuffering) wait and beg for the reſidence and influence of God's glorious ſpirit.

Motive. 1. He it is that can furniſh you with

with grace of all ſorts, and if you have grace, you are, as the Kings daughter, glorious within; and ſo far as your grace is exerciſed, there is a glory to be ſeen upon you. *Pſa. 45. 13*

1. He is the ſpirit of Faith, and can let you ſee the Sun of God's peculiar favor ſhining through the cloud of your ſufferings. The Lord may ſmile, when men do ſmite; He may acquit, when men do condemn; He may ſpeak Peace, when men proclaim War. *2 Cor. 4. 13.*

2. He is the ſpirit of Love. Love is placed as the firſt-fruit of the ſpirit. Through his help, you may keep your ſelves in a flame and frame of Divine love. Love is a fire which many waters of Affliction cannot quench, neither can the floods of Perſecution drown it. You may be full of Love. Love of Pity and wel-wiſhing to thoſe that are the inſtruments of your ſuffering, you may bleſs them that curſe you. *Galat. 5. 22.* *Can. 8. 7.*

3. He

3. He is a ſpirit of Hope. He can and (upon your dependance on him) will enable you to caſt this anchor upon the rock of ages, when ſtormes are moſt violent; this very much falleth in with the nex head.

Motive. 2. He it is that can give you a cleer fore-ſight and fore-taſt of that Glory, which when once begun ſhall never end. This made many of the ſufferers in the primitive times look ſo pleaſantly upon Martyrdome, they ſaw it carrying as death in one hand, ſo life in the other. Bleſſed *Paul* aſ-
2 Cor. 4 16 ἐκ ἐκκα-κουμεν. ſureth us, that the fore-thoughts of the Crown will render the
Leigh C. S. Croſs more tolerable. Therefore did not he nor his fellow-ſufferers faint or give back (as cowards in war do) becauſe they looked above to the good things which are not ſeen, which are eternal.

That

That you may lye neerer to the assistance and influence of this Spirit of Glory.

1. Highly value his presence. Even meaner persons are apt to absent themselves from those who slight them. However, a Prince would (and with reason might) take it heavily, if a Subject should undervalue his vouchsafing to lodge with him. Well then may this most blessed Guest estrange himself from those who entertain him not with the greatest Respect. If *Elizabeth* thought (as she thought aright) that she was honored in that the Mother of our Lord would come to her; how are you honored who have the spirit of the Lord, not only coming to, but also staying with you. *Means.* *Luke* 1. 43

2. Daily use and improve his Gifts. Be according to your Ability recommending Religion to

Habenti dabitur. 1 Pet. 4. 10. others. If you have one talent ſee that you bury it not. To him who uſeth what he hath, ſhall more be given.

Male coloratum. 1 Theſ. 5. 22. 3. Diligently obſerve his directions and motions. If he forbid an action that is evil, or hath the appearance of evil, do you forbear it. If he offer you his help in the performance of a duty, thankfully embrace it. Set forward, when this wind bloweth. Work whileſt this Sun ſhineth.

The third Rule. *As for thoſe of you whom the Lord hath brought into ſuffering, who yet find not thoſe full effects and cheerings of this bleſſed Spirit, which you deſire. Prepare for his fuller entertainment.*

James. 4. 6. 1. Lye as low as poſible you can. Though he be moſt high, the higher you are, the further you are from him. The moſt humble are moſt neer him.

2. Hun-

2. Hunger and thirſt after him. *Iſaih* 44. 3. Theſe floods fall on the opening ground. That the ſpirits of drooping Chriſtians may not fail, let them know their caſe though ſad, is not ſingular. Time was, inward and outward troubles met in holy *Job*. He who broke him with breach unpon breach, did withal hide his face from him. God may let out leſs of his glory upon ſome who ſuffer for him. *Job* 13. 24.

1. There may be ſome matter not throughly made away between him and them. They may not have freſhly and duly mourned for and turned from ſomething offenſive. *Job* ſaw the ſins of his youth as clouds and thick clouds, which he could not eaſily ſee through. There may have been ſuch an eminent provocation, that the Lord looketh on himſelf as concerned in point of honor, to be for a time more ſtrange. *Job* 13. 26.

2. The Lord may put the faith of his ſervants upon the greater trial. This is faith in the flower and power, when afflicted Chriſtians can follow God, when he
Iſai. 8.17. ſeemeth to forſake them, and wait on him, that hideth his face from them. This ſhewed *Job* to be a man of a thouſand, he reſolved that though God ſhould ſlay him,
Job 13.15. yet he would truſt in him.

3. In thoſe of God's ſuffering ones from whom he withdraweth, there is a neerer reſemblance of, and conformity to his dear Son. His enemies hands were on him, & yet his fathers face ſo far turned from him, that he cryed out, *My*
Pſa. 22.1. *God, my God, why haſt thou forſaken me?*

The fourth Rule. *The laſt word ſpeaks to thoſe of you, who find the ſpirit of Glory reſting on you.*

1. Is your patience worth pointing

ting at? May it be ſaid, *Here is the patience of the Saints*! Cannot they who throw you out of the poſſeſſion of your patience? Are you free as from rebelling, ſo from repining, at leaſt from the allowance of it. *Revel.* 14. 12.

2. Do you live and lean on the Lord? do you in the way of well-doing commit your eſtates (yea your All) to God? or is it your main deſire and deſign ſo to do? would you leave all your concerns in his bleſſed hand, concluding that he will diſpoſe them to the beſt, and if he ſtay long before he deliver you, he doth but ſtay for a time when deliverance will be beſt, he waiteth to be gracious? *Iſaiah* 30. 18.

3. Are you for abounding in the work of the Lord? do you reſolve that your enemies ſhall ſerve you, as ſome ſay *Eſau* ſerved *Jacob*, not by obeying, but by oppoſing. Will you (through help from Heaven) follow him more fully? *Perſequendo non obſequendo.*

Dr Arrow-ſmith. ſhall holineſs to the Lord be written in fairer characters on your Houſes, your Tables, your Beds, your Shops, your Fields, your whole courſe and diſcourſe?

Cheer up, cheer up, The Spirit of God who reſteth on you, is an eternal ſpirit, He is a free ſpirit, he is a promiſed and purchaſed ſpirit, he will guide you by his counſel, and afterwards receive you to Glory, where ſorrow and ſighing flee away, where the wicked ceaſe from troubling, where you ſhall ſing *Hallelujah*, *Hallelujah*, World without end.

Heb. 9. 14.

Matters

Matters for Mourning,

OR

Posing Proposals,

In order to the helping on, Heart Humiliation.

1. HAST thou ſet thy ſelf as in God's ſight continually? or haſt thou not rather forgotten God's Omnipreſence, Omniſcience, Omnipotency, and All-holineſs, times without number? *Jerem.* 2. 32.

2. Hath not evil been preſent with thee, when thou ſhouldeſt do good? and hath not good been far too, when thou haſt been tempted to evil? *Rom.* 7. 21, 22. 24.

3. When thou haſt been abroad, or cheering thy ſelf with *Geneſis* 38. 12. 15, 16. 18.

others, hath not evil broken out of thine heart?

4. Hath thine heart been satisfied with God, in the midst of outward injoyments, and stayed on him, in the want of them? or hast thou not rather been puff'd up in prosperity, and discontent in adversity?

Prov. 30. 7, 8, 9.

5. Hast thou not been more affected with thine own honor, and dishonor, than with God's?

Philipp. 2. 21. *Jo.* 5. 44.

6. Hast thou not slipped and skipped family-duties, secret-duties, and morning-duties too too often?

Contrary to Eph. 6. 18.

7. Hast thou not been soon out of breath, when running in the way of God's commandments, hath thine heart been lifted up in God's ways.

cont. to Isa. 40. 2 *last verses.* 2 *Chron.* 17. 6.

8. Hast thou not heard Sermons as a censurer, rather then as a trembler?

cont. to Isa. 66. 2. 5.

9. Hath not guilt upon thy conscience made thee afraid to read some

Jo. 3. 20

ſome Scriptures, to hear ſome Sermon, and to meditate on ſome great Truth's?

10. Hath not thine heart been little moved in moſt moving and melting prayers, wherein others have lead and gone before thee? *cont to Zeph. 3. 9.*

11. Have not precious impreſſions and reſolutions been taken of, preſently after holy duties? *cont. to 1 Chron. 29. 18.*

12. Even when thou haſt been large in prayer, haſt thou not omitted many neceſſary requeſts, and forgotten ſome who have earneſtly deſired to be remembred by thee? *cont. to Heb. 12.1.*

13. Hath not the company of thy friends (even chriſtian friends) become a ſnare to thee, by ſhutting out or ſhortening ſome duties? *Luk. 10.41*

14. Haſt thou not come often off from meditation, before it hath been ſweet? *con. to Pſa. 104. 34.*

15. Hath not the rare Adminiſtration of the Lord's Supper been looked on by thee, as a great loſs and affliction? *con. to Pſa. 63.1,2,3.*

16. Haſt

Iſai. 58. 12, 13. 16. Haſt thou carefully prepared for, delighted in, and made improvement of God's holy day?

Rom. 13. 5. 1 Pet. 2. 18 17. Art thou free from rebelling againſt, and repining at ſuperiors who have held an hard hand over thee?

con. to Pſa. 101. 2. 18. Haſt thou not weakned thine authority over thoſe below thee, by thine indiſcreet behavior?

Rom. 12. 16. James 2. 5. 19. Haſt thou not looked ſhyly and ſtrangely at thoſe who are low in the world, though related to thee?

con. to Epheſ. 4. 26. 20. Hath not ſinful anger kindled ſoon, and burned long in thee againſt relations, neighbors, and others, eſpecially ſuch who have provoked thee?

Pſal. 141. 5. Epheſ. 5. 11. 21. Canſt thou bear reproof's with patience, and give them with prudence?

cont. to Ro 13. laſt. 22. Haſt thou not forecaſt and made proviſion for the fleſh?

cont. to Ezek. 36. 31. 23. Hath not thine heart looked backwards unto folly and filthineſs

neſs (which thou haſt ſmarted for) with delight?

24. Haſt thou not been a frothy and filthy dreamer? *Jude* 8.

25. Hath not thine heart gathered evil from the ſight of objects in themſelves good? *Pſa.* 41.6.

26. Have not the members of thy body been weapons of ſin? *con. to Rom.* 6. 13.

27. Haſt thou in no caſe turned tempter? 2 *Sam.* 11. 4. 124.

28. Have others falls into ſin, cauſed ſorrow to fall on thee? *Pſal.* 119. 136.

29. Haſt thou not let down that watch which thou ſhouldeſt have kept up, as over thy ſoul, ſo over thy ſenſes? *cont. to Prov.* 423. *Job* 31. 1.

30. Haſt thou ſhunned that which hath been ill-coloured? 1 *Theſſal.* 5. 19.

31. Hath not thy miſcarriages occaſioned others to ſpeak evil of the good way of God? 2 *Sam.* 12. 14.

32. Hath thy doing juſtice, and loving mercy, been exemplary? *Micah.* 6. 8.

33 Haſt thou not envied others their being great, or greatly praiſed? *con. to Phi.* 2. 2, 3.

34. Haſt

*Pſal.*85.4. *Ja.* 4.11. 34. Haſt thou been afraid to mention others faults without a juſt call, or due grief?

Heb. 13.4 35. Hath thy portion of outward things pleaſed thee?

2 *Cor.* 7. 10. 36. Hath thy ſorrow for breaking God's Law, been free, full, hearty, heart-breaking and conſtant?

Phil. 3.1. 3.7,8. 37. When thou haſt moſt mourned and prayed, haſt thou come off with an earneſt hungring after, and high value of the Lord Jeſus Chriſt?

*Eph.*2 7 3 17.16. 38. Hath the free-grace of God the Father in Jeſus Chriſt been much the matter of thine admiration?

*Gal.*2.20. 39. Haſt thou been ſo much in the exerciſe of Faith, that thou mayſt be ſaid to live by it?

*Gal.*2.20. *Phil.* 3.9, 20. 40. Haſt thou ſtudied mortification, and applied Chriſt's death, in order to the carrying on of ſins death?

*Gal.*4.16. 41. Haſt thou had much dependance

pendance on the holy Spirit, and labored to walk in him? 15.

42. Haſt thou not received ſad wounds in thy ſoul, within a while after the Spirit's viſiting thee, (on Sabbath's and Faſt's) in ſpecial aſſiſtances and enlargements? *Mat. 3. laſt compared with 4 1.*

43. When God hath ſpared thee after the neglect of a duty, or Commiſſion of ſin, haſt thou not afterwards been bolder to tranſgreſs? *Eccleſ. 8. 11.*

44. Have not thy practiſes come far and far behind thy purpoſes? *Deut. 5. 28, 29.*

45. Haſt thou accounted duties privtledges? and delighted in the purity and power of the Word? *Pſal. 73. laſt 119. 140.*

46. Haſt thou hid as well as heard the Word? *Pſal. 119. 11.*

47. Have not choice mercies and means been very commonly eſteemed, becauſe commonly enjoyed? *Numb. 11. 6. Pſal. 68. 20.*

48. Haſt thou been uſed to arguing and pleading humbly in prayer? *Job. 27. 4. Gen. 18. 28. 32.*

49. Hath

2 Cor. 11. Gal. 6. 2. Pſal. 119. 158.

49. Hath the care of the Churches come much upon thee? and haſt thou been truly tender towards ſufferers, yea and towards ſinners alſo?

Heb. 12. 10. Hoſ. 5. 2.

50. Haſt thou been careful to anſwer God's end, in afflicting thee outwardly, and convicing thee inwardly?

Eph. 5. 15, 16.

51. Haſt thou been a ſpecial husband of thy time?

Deut. 32. 29. Eccleſ. 11. 9. 2 Cor. 4. laſt.

52. Have the ſerious thoughts of the certainty of Death, exactneſs of Judgement, terror of Hell, and glory of Heaven been familiar and welcome to thee?

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